

# DOMESTIC MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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SEPTEMBER, 1868.

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### COMMUNICATIONS.

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#### *LETTER FROM BISHOP KIP.*

GARDINER, ME., *July 17th*, 1868.

REV AND DEAR SIR :—We believe that the true state of Dr. Breck's Mission is not understood at the East; were it realized, there would not be so total an absence of contributions for its support. Dr. Breck and his Clergy were sent out with the support of their friends at the East pledged to them, and yet this pledge has not been redeemed. As we look over the published list of contributions in *THE SPIRIT OF MISSIONS*, we see little for this most important cause in comparison with what is given for other Western Dioceses. We wish, therefore, for the benefit of Churchmen at the East, to show the condition of this Mission.

Dr. Breck came out to California, last November, with four Clergy and eight students, who were to prepare for the Ministry. Previous to his arrival, the Bishop, by appeals to the churches, raised about fifteen hundred dollars (in gold), to furnish a house which had been hired for them at San José. Here they at once commenced their instruction, and on Sundays supplied about seven mission stations in San José Valley.

It was found, however, that the place was not adapted to their Church-school, which is an indispensable part of their plan. The place was too thickly settled, and land could not be obtained in sufficient quantity for a permanent establishment. However, just at this time, school buildings at Benicia (two hours by steamer from San Francisco) were offered for sale. There were two buildings, sufficient to accommodate forty students, surrounded by thirty-six acres of land; the property cost originally twenty-five thousand dollars, and was offered for fourteen thousand dollars. The Romanists stood ready to buy it. It was purchased by the Church, on the proposition of Dr. Breck that the Diocese should

pay seven thousand dollars, and he would raise the other seven thousand dollars among his friends at the East. Dr. Breck paid four thousand dollars, and is still indebted for three thousand dollars. The Bishop also raised four thousand dollars in the Diocese, and notes were given for the remaining three thousand dollars, which are due next February.

Here, in January, the institution was organized, with trustees, by the name of "The Mission College of St. Augustine." A Church-school was at once commenced. It is absolutely necessary on that coast to furnish a place of education for boys, many of whom would otherwise go to Romish schools. It is intended too, even at the reduced price of tuition, to aid in support of the Institution. As the theological students are charged nothing for education and board, and in some cases are also clothed, there is no income to the college, except the offerings of friends and what can be received from the school at Faribault. That school, under Dr. Breck, had two hundred pupils, and paid the expenses of the whole institution. This is what is hoped in the future in the present case.

To carry out this plan it is necessary that friends should aid in removing the incumbrance, on which a heavy interest is paying, and then give us some support for two years. At the end of that time we hope, from the number of students and the increased strength of the Diocese, to be able ourselves to take care of it.

As it is, so much room is needed for the theological department, that but few pupils can be accommodated in the school. These places are now filled, and there is no room for those who are applying. If we had funds there might, in one year, be a school of one hundred boys, all training under religious influence. As it is, Dr. Breck wishes to enlarge the buildings to accommodate twenty more students. For this purpose he needs about fifteen hundred dollars, and now makes his appeal. The Diocese has done as much as it can for the present. Let the friends at the East aid it in this emergency, and it will pay back to the Church a thousandfold.

Are there no theological students at the East who would like to join this college and complete their course? The advantage is, the practical character of their training, fitting them so well for their future work. Besides the studies of the week, on Sunday they accompany the Clergy in their missionary work in the surrounding country, and thus have had experience before they take orders.

The dwellers at the East cannot realize the importance of this crisis for the Church in this country. In less than two years the railroad will be finished, when we can go in six days from New York to San Francisco. The rush of population, in anticipation of this event, is already commencing. In a few years California will be a strong State, and San Francisco one of the centres of the world. The Romish Church is making gigantic efforts to occupy the country. We have now about forty-five Clergy; "but what are they among so many?" The Domestic Committee can afford to spend but thirteen hundred



and fifty dollars a year on missions in California, while one branch alone of the Methodists spends sixteen thousand dollars a year in stipends to their preachers. It is evident, that for all the great interests of the future, *California is the most important missionary ground in the country.*

We ask our friends, then, will you give us efficient aid while it is available? Will you give us strength to meet this torrent of population and turn it into the right channel? A few years hence it will be too late; the golden opportunity will have passed. There are thousands of Churchmen at the East who, by one large donation, could place St. Augustine on a proper footing, and cause their own names to be remembered forever on the Pacific coast. The Messrs. Aspinwall erected "Aspinwall Hall" at the Alexandria Seminary. Who will build one forever to bear their name at St. Augustine?

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### LETTER FROM BISHOP LAY.

LITTLE ROCK, *July 7th*, 1868.

REV. AND DEAR SIR :—On the 30th of April, the Clergy of Arkansas, at the invitation of the Bishop, assembled in Christ Church, Little Rock. All the Clergy resident in the State were present, except Messrs. Jenkins and Albert, who were kept back by swollen streams that could not be crossed. The Bishop delivered a charge on "Religious Thought in the Church of England," which has been published. Subjects for discussion were assigned in advance; some of these, as of general interest, were considered in public; while others, which more properly belong to the Clergy, were considered in private. If any one cares to know what the Missionaries of the Church talk about, when, on such a rare and valued occasion, they spend a few days together, he may find it in the printed programme as follows :—

The subjects proposed to the Clergy for consideration in their private sessions are the following, viz. :—

1. The importance of carrying our Ministry to individuals, and the methods to be used in this endeavor.
2. The exercise of discipline a priestly duty, and the state of discipline in our congregations.

3. The spiritual dangers of clerical isolation, and how to guard against them.

The subjects proposed for discussion in the presence of the congregation are as follows :—

1. *Thursday Evening.*—The duty of enterprise in holy things.
2. *Friday Evening.*—Defect in saintliness a hindrance to Church progress, and how to meet the evil.
3. *Saturday Evening.*—The duty of the Laity to work in the Church; to account themselves oarsmen as well as passengers in the boat; how to stimulate their zeal and how to direct their energies.

It was remarked by the Clergy, that in all our discussions we come back at last to the one first proposed. We must individualize our Ministry. We must realize and assert our pastoral office. Experience proves to us in this Western world that mere preachers will not, cannot, build up saintly congregations. We came to the conclusion that if we are to have (1) a right discipline or (2) a cordial sympathy between Clergy and people—if (3) Church operations, instead of being desultory and languid, are to be characterized by scope and large-hearted ENTERPRIZE—if (4) our people are to be saints in temper as in profession, and (5) to labor not merely to escape the judgment for themselves, but to build up God's kingdom—we must do more than preach: we must watch over each soul of child and man with tender solicitude; we must spend time, thought, trouble, in giving to each lamb, each sheep, just the portion and the guidance demanded by its personal need.

It is a true thought—a churchly thought. May our conviction work itself out in acts!

On Sunday morning, the 1st of June, the Rev. Enoch K. Miller, late a Presbyterian minister, was ordained Deacon. He is the Assistant Superintendent of Education in the Freedman's Bureau, and has labored hard and with unusual self-devotion for the Freedmen of Arkansas. He received a most cordial welcome among his Southern brethren, for his antecedents assure us that, while his sympathies are warmly enlisted for one class, he has no feeling but kindness to the other. We give him the right hand of fellowship, and encourage him to do all he can for those who are now so difficult to reach by Clergy of Southern birth. I may mention in this connection that Mr. Trimble has a colored congregation at Pine Bluff. I lately confirmed the teacher; with him came to baptism two colored men of influence and character. There is also a flourishing colored Sunday-school at Fort Smith, taught by a Southern gentleman.

To return to the convocation services. On Sunday night, the Rev. Mr. Robert, the Assistant Rector, presented to the Bishop a class of thirteen persons for confirmation, making twenty-five within the year. The Clergy then assembled in front of the chancel, and the Bishop addressed to them some parting counsels. He reminded them that but one or two of them had been baptized in the Church. Out of the seven before him, four had served in the ministry of other bodies. One had been a Presbyterian, another a Methodist, a third a Baptist preacher, and the fourth a Roman Catholic priest. He reminded them of the privilege they enjoyed in our Holy Communion, and entreated them, "Freely ye have received, freely give."

We cannot say much for ourselves in Arkansas; but we are doing what we can. The Bishop travels many a week, and has nothing to show for it in the way of result save a few children baptized, one or two persons confirmed, and some drooping soul encouraged to hope. Let the Church be patient with us in our day of weakness and depression. The work is great and we are very few, very widely scattered, and so far off that the Macedonian cry is overborne by the voices of the needy who are nearer to the favored portions of the Church.



## LETTER FROM BISHOP RANDALL.

SANTE FE, NEW MEXICO, *July 4th*, 1868.

REV. AND DEAR SIR:—I am in the capital of New Mexico, about four hundred and fifty miles south of Denver. I have been traveling almost ever since I saw you, last spring, in New York. Calling to mind my promise to report through the pages of *THE SPIRIT OF MISSIONS*, I have taken my pen for that purpose, and will tell your readers, in as few words as possible, something of the work in this missionary jurisdiction.

On my way out I discovered the Territory of Wyoming, and in it a remarkable town called *Cheyenne*, built on the line of the railroad, five hundred miles from Omaha, and one hundred and ten from Denver. This place contained three thousand inhabitants. Last August, there were but two buildings there. That is the way things grow at the West. The world don't stand still in these parts. I was met at the depot by the Rev. Mr. Cook, Minister of St. Peter's parish, who took me to Fort Russell, two miles out of town, where I was very comfortably entertained at the quarters of Dr. Alden, the Surgeon of the Post. On Sunday morning preached at Cheyenne, in the school-house, and confirmed three persons and addressed the Sunday-school. In the evening preached at the Fort, by invitation of the Chaplain, the Rev. Mr. Tuttle.

On Monday, accompanied by Mr. Cook, went fifty miles further West, on the railroad, to *Fort Sanders*, where I preached in the evening. On going to this place, we pass the greatest altitude of the Union Pacific Railroad, between the two oceans—eight thousand feet above the level of the sea! and the highest point yet reached by any railroad in the world. Churchmen on the frontier are sometimes compelled to occupy positions which are decidedly "high."

On Tuesday morning we returned to Fort Russell, and, by request, I preached again in the evening at this Post.

The people in Cheyenne have subscribed liberally for a church, and have entered with commendable zeal upon the work of its erection. Mr. Cook is much beloved by the people, and is doing an excellent work. He has a good Sunday-school, and would have a parochial-school, had he the means for building a suitable school-house.

One day's ride in a stage-coach took me to Denver. On the following Sunday morning I preached in the temporary chapel of Calvary Church, at Golden City, and administered the Holy Communion for the first time in that place; on which occasion was used the communion plate presented by St. Timothy's parish, Philadelphia—a very handsome and appropriate gift, duly appreciated. I was assisted in the services by the Rev. Mr. Lynd, who has charge of the mission here, and whose labors are highly appreciated by this community, as indicated by their universal respect and by the large attendance upon his ministrations. Mr. Lynd has established a classical-school under promising auspices. The church-building, which is of brick, will, it is hoped, be completed this season.

In the evening I preached in St. John's Church, Denver, Evening Prayer having been read by the Rector, the Rev. Mr. Hitchings.

"Wolfe Hall" is nearly completed, and (D.V.) the school will be opened on the first Wednesday in September. The prospect of a goodly number of scholars is promising. This building, plain, but tasteful, finely located and commodious, is universally admired, and is considered an honor to the Territory and an ornament to the city.

On the following Sunday I was fifty miles away, high up in the mountains, among the mines. In the morning I preached in Christ Church, Nevada, and administered the Lord's Supper, assisted by the Missionary, the Rev. Mr. Byrne. On my return from the East I brought with me a communion service, the gift of a Sunday-school class in the parish at Grand Rapids, Michigan, and which was used for the first time at this celebration of the Communion. The Missionary here has served in his office, as a Deacon, with that measure of untiring faithfulness which has secured for him the affection of his people, and justly entitles him to my unqualified commendation. In the evening I officiated in St. Paul's Church, Central. The Rector, Rev. Mr. Jennings, was absent at the East. The service was read by the Rev. Messrs. Byrne and Whitehead, and I preached and confirmed four persons.

On Wednesday I took the stage for Georgetown, the centre of the silver-mining district, and preached in the evening in the place of worship usually occupied by the Methodists. I was agreeably surprised in seeing so large a congregation gathered on a week-day evening, in the midst of a community engaged in business. It was a good sign, and indicated an interest which I was glad to witness. The Missionary at this place was transferred to another section of the jurisdiction six months ago, in consequence of ill health, and having no Clergyman to take his place at Georgetown, services have been suspended ever since. We have there a lot finely located, on which the foundation of a church has been placed. Subscriptions have been obtained for the erection of an edifice, which could easily be completed the present season, had we a suitable Missionary for the place. Six miles from Georgetown we have a consecrated church, which for half a year has been closed, because I cannot find a Minister properly qualified to take charge of these two stations. Must we continue to wait and see this new and enterprising town take on the dimensions of an important city, and be exclusively occupied by other religious bodies, when our own Church should have been the first in the field, and might now be the strongest parish there? It surely requires some faith and a good deal of patience to sit still, and see such glorious opportunities slip away from us, because young Ministers at the East are unwilling to encounter the perils and privations (if there be such) on the frontier. Notwithstanding the sad disappointment of the people in losing the services for so long a time, the interest in the Church seemed to be more promising than when I visited this town last year.

On the morning of the following Sunday I read service, preached and ad-



ministered the Holy Communion in St. Paul's Church, Central, and in the afternoon preached, confirmed in Christ Church, Nevada, and made an address. In the evening preached in St. Mark's Church, Black Hawk, and confirmed sixteen persons. The services were read, both in the afternoon and evening, by the Rev. Messrs. Byrne and Whitehead. The Chapel at Black Hawk has been neatly fitted up and presents a very attractive, church-like appearance. The Missionary, the Rev. Mr. Whitehead, by his piety, ability and devotion, has won the regard of all classes, and has thus far secured a noble success, full of promise for the future. I expect (D. V.) to admit him to Priest's orders when I next visit the mountains. Among the persons confirmed were some of the most substantial people in the town. Steps will soon be taken for the erection of a church. Mr. W. has established a parochial-school, which is doing well. The parish-school at Central has, during the last term, considerably increased in numbers.

A Pastor should know his flock, and so should a Bishop, as far as practicable, become acquainted with the people in his Diocese. Acting on this conviction, I was glad to avail myself of the opportunity of making the acquaintance of the people in Black Hawk, afforded by a reception which they were pleased to give me, which was attended not only by Church people, but by other persons who belonged to various denominations. I accompanied the Missionary at Nevada on a visitation through his parish, and with him made about sixty calls on the people of his charge.

I am glad to be able to say that the wisdom of establishing parishes in Nevada and Black Hawk has been demonstrated in the success which has crowned our Missions in these places. Central City is only a mile and a half from these towns, one being on the upper and the other on the lower side of the mountain. Yet they are distinct communities; the people in one will not attend church in the other; and now we have as large congregations in Nevada and Black Hawk as we have had at Central. By this arrangement, we have secured such a foothold in Nevada, that we have the only place of worship in the town.

On descending the mountains, I took the stage for the Southern part of my jurisdiction, and on the following Sunday preached in Puebla in the morning and evening, confirmed three persons, and made an address. Morning and Evening Prayer was read by the Rev. Mr Winslow, the Missionary in charge. Puebla is a county-town and a growing place. There is no house of worship in it or within forty or fifty miles of it. The people are desirous of having Church services established among them, and are ready to contribute toward the erection of a church; and the prospect is now good that this work will be commenced the present season. Mr. Winslow has had charge of the Mission here and at Cañon City, fifty miles distant, and he has also occasionally preached at Colorado City, forty-five miles away, and also on the Arkansas river. He has labored with heroic courage in this field, and, I am happy to say, to the satisfac-

tion of the intelligent people who have constituted his congregations in these places. On the first of May he opened a parochial school in Cañon.

From this point I took the stage on my way to New Mexico. The Indians are not as bad as last year, yet they are stealing stock, kidnapping children, and killing old and young people a little too frequently in New Mexico to make the journey so entirely void of danger as to render it altogether a pleasure excursion. Then there are savages who are not red nor quite black, but not the less to be dreaded on that account.

On Wednesday I reached Trinidad, which, though in the limits of Colorado, is strictly a Mexican town. There are only about sixty *American* people in it. The houses are one story, built of adobe (large brick, baked in the sun), flat roofs, covered with dirt. The floors are sometimes made of boards, but generally of earth, and in the better class of dwellings they are covered with a carpet. We were here on St. John's Day, which these people have a singular way of celebrating. In the morning the men mount their horses, and have what they call a chicken race! It is said that every man whose name is John is required to furnish a fowl for this amusement. The man having the chicken holding by the legs, swings it in the air, by way of challenge, and starts upon the run; the whole company of riders pursue him at full tilt, and the one or more who succeeds in overtaking him, strives to gain possession of the crower, with their horses yet at full speed, and in the contest the rider is sometimes pulled from his horse to the ground. The champion who gains the prize starts off, and the others in like manner follow after him. Of course, the poor rooster does not long survive to be a spectator of this strange game. In the afternoon a chicken is buried in the middle of the street, with his head and neck above ground. The valiant horsemen stand off about a hundred yards, and then, one at a time, they ride on the full run, and as they pass chanticleer (who in his position does not feel very much like crowing), the rider reaches down his hand and strives to seize the chicken by the head. This is a very difficult and dangerous feat. To add to the peril of the knight and the fun of the people, the master of ceremonies stands near the fowl, with a whip in his hand, where-with he strikes the horse, already at full speed, just as his rider leans over to seize the prize. The champion that finally secures the bird runs off with it, his competitors being in full chase after him. This is the Mexican mode of keeping St. John the Baptist's Day. What connection there is between such a ridiculous scene and such a holy festival, I am not sufficiently learned in Mexican Romanism to explain.

On Friday I reached Fort Unión, and received a warm welcome from the Chaplain of the Post, my old and much loved friend and brother, the Rev. John Woart, who, during my residence in Boston, was for many years Rector of Christ Church. Both he and his family did everything in their power to render my visit pleasant and profitable. How little did either he or I dream, in years gone by, that we should ever meet away off beyond the Rocky Mountains, in New Mexico! Such a suggestion then would have been deemed as the offspring



of a brain a little out of order. But so God orders in His divine wisdom, and so we are to follow His ordering, knowing that however it may appear to human view, His ways are righteous.

This is altogether the most important Post in the South-west, as it is the depot of military supplies for all this immense region.

The Chapel is a commodious room, very conveniently and tastefully fitted up under the supervision of the Chaplain. Here we held service on Sunday. After Morning Prayer I preached, confirmed one person, administered the Holy Communion, and baptised a child. At four o'clock visited the Sunday-school; the children were catechized by Mr. Woart, and I made an address to them. At five o'clock we went to the hospital, where, after prayers by Mr. Woart, I addressed the patients. In the evening I preached again in the Chapel. Among those who drew near to receive the memorials of their Saviour's dying love this morning, I was pleased to see the commander of the Post. The congregations were large and attentive. I was much gratified to notice the great respect paid to the Chaplain, and the evident fruits of his faithful ministry at this frontier Post.

Gold mines have lately been discovered in this Territory which promise rich results, and which are attracting a large population at Elizabethtown; there will be, it is said, the present season, several thousand people. It is already a large town, and has no place of worship of any kind. Our Church should be planted there at once. But where shall I find the man that will go?

At Puebla, in the southern part of Colorado, where a church will no doubt be built this season, and where at present our services are held only once a month, a Missionary is greatly needed, who could also act as itinerant on the Arkansas and Huefane rivers.

My brother Woart very kindly offered to go with me to Santa Fe, distant upwards of an hundred miles. All things being ready, we left Fort Union in his wagon. Santa Fe is the head-quarters of the military district. There being no chaplain there, Mr. Woart has leave of absence to go there once a month to preach. I cannot forbear calling attention to the fact as an illustration of what chaplains in the army can do as Missionaries of the Cross, when they have the disposition. Our brother travels in his wagon upwards of two hundred miles to hold service at this place, where many civil and military officers are stationed, and among them not a few who have been accustomed to the services of our Church.

There is nothing particularly attractive in the scenery of the country. The natural roads here, as in Colorado, are excellent, and over them our mules make good time. We reached Los Vegas in the afternoon, and four minutes after our arrival the dead body of a lad was brought to the hotel who had been killed by the fall of a telegraph pole near by. He was engaged with a company in the construction of a telegraph line. His body having been decently prepared for its burial, the funeral took place about nine o'clock in the evening. Brother Woart said the burial service at the grave, and I made an address to the people assembled there. The suddenness of the death, the fact that the youth was a

stranger in the country, having neither father nor mother, nor any known relatives, the service by moonlight, all served to impart to the occasion a profound solemnity, and which I trust will be blest to all who assisted in or witnessed this affecting service. Our purpose was to have left Fort Union early in the morning, and so have passed this place at noon. Our plans were changed, and we reached here at a late hour, it would seem providentially, that we might give to this young man a Christian burial, and do what we could that the event might be sanctified to the good of the living.

The second night we slept at Koskiloskis, a very decent tavern. For some distance on the road we noticed the tracks of an immense caravan of Indians, numbering about seven thousand men, which were one day ahead of us. They are going to a home in the mountains which has been lately assigned, and where they formerly lived. These Indians are of the Navahoe tribe. They cultivate the land, raise herds and make blankets, and so are partially civilized.

On the road we visited the ruins of a church, the history of which is not known; it is supposed to have been built two hundred years ago. The walls are of adobe, about six feet in thickness, and are in a very dilapidated state. The nave, transept, chancel, the elaborately carved timbers connected with the roof and galleries, indicate an edifice which, in its day, must have done credit to the country in costliness and architecture. This church was, no doubt, occupied by the Pueblos, who are a tribe of Indians that have been converted to Romanism. They have their churches and priests and live in towns. The word Puebla means town. There are, near the ruins of the old church, the remains of one of their ancient towns. Their habitations are entered at the top by a ladder, and usually consist of two stories. They were probably constructed in this way as a means of defence against hostile tribes.

Some of these people regard Montezuma as a sort of promised Messiah, and in certain localities keep up a fire, which is never suffered to go out, on the supposition that this fire must be maintained until he comes, and should it expire, Montezuma would never appear.

We arrived at Santa Fe, the capital of the Territory, on Thursday afternoon. This town is nearly two hundred years old. Here are churches which have been built more than a hundred years. We were cordially received by General Heath, Secretary of the Territory and acting Governor, and have been very hospitably entertained by him and his lady.

There is a considerable American population here. The only Protestant place of worship is that of the Presbyterian order. Many of the people from the States are inclined to our Church, among whom are several communicants. Much interest is manifested in the erection of an Episcopal Church, and I trust a suitable edifice will be completed before the close of the present season. A parish will be organized immediately. I want a Missionary for this place at once.

The limits of a letter have been reached and I must stop, and defer to another time what I might say of this country, its people and institutions.

To-morrow (D. V.) I hold two services, and on Monday I expect to leave for



Fort Garland, which I hope to reach on Friday, having an appointment there for the Sunday following. From that point I go to Cañon City, and thence to my head-quarters in Denver, where I have appointed to hold a Confirmation on the last Sunday in this month.

The anniversary of our National Independence was celebrated here to-day by a procession, the reading of the Declaration of Independence, and by orations in English and Spanish. Mr. W. and myself took part in the exercises by invitation of the committee of arrangement.

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### THE PREJUDICED.

THE successes recorded in the following and similar papers reveal a way by which the great outlying mass of prejudiced adults can be first won to Christ, and then grafted into the Church.

All who are in the flesh are subject to prejudices that narrow the access to the mind and close the heart; but, as the uneducated are specially exposed to this baleful influence, every orderly mode of benefiting this large class should be carefully considered. It has been satisfactorily demonstrated that many who had strong prejudices against certain churches or Ministers were so free from prejudice against *religion*, that its claims were readily admitted and its blessed influences yielded to in heart and life when Divine love was commended gently, perseveringly and prayerfully.

H.

G——, a young man of uncommon gentleness and loveliness of character, had, through his three years of army life, kept free from the customary vices of the soldier, and was consequently fully persuaded that he had done all that was required of him; he had no sense of sin and no realization of his need of a Saviour. At one period of these three years he had prayed, having promised that he would do so if delivered from danger on a certain battle-field. This he looked upon as rather a meritorious act, and not at all as a precious privilege, or as the approach of a sinner, poor and needy, to the alone fountain of pardon and grace.

He was severely wounded at the battle of Gettysburg and brought to the hospital. He was but one among hundreds, and though I talked with him frequently and lent him books, this made no particular impression on him for some time.

He resumed the habit of prayer on the day he was wounded, but his prayers were of the same stamp as those formerly offered—entirely devoid of any sense of sin or of need. After he came here and I had talked with him often, he expressed some interest in the subject of religion and a desire to live a Christian life, and was glad to read religious books.

He was for a long while unwilling to go to the chapel services, *being greatly*

*prejudiced against the Episcopal Church.* His lameness prevented his coming to the Bible class until some time in November, when he soon became noticeable for the regularity of his attendance, his seriousness and interest.

After class one morning, I asked him into the library on the plea of giving him a book to read, and then had a long and serious conversation with him, in which he expressed a sincere desire to be a Christian, but said he could not be "earnest enough" about it. The interview was closed with prayer. That prayer, he has often told me since, was the turning-point in his religious life, making Christ a present, living reality, and producing a deep and lasting effect. When we arose from our knees, he thanked me with weeping eyes for what I had done for him by introducing him to the Saviour. From this time our interviews were very frequent; he showed great earnestness and deep humility, together with a most docile, childlike spirit.

*From my Diary.*—Jan. 18th. G——, as usual, anxious for me to pray with him; says prayer does him so much good. He prays for himself frequently in the course of the day, and tries to be very earnest in prayer; reads his Testament a great deal and tries to keep his mind constantly fixed on spiritual things, yet feels much discouraged, for though he has left off many bad habits, "it does not seem as if he had done so from love to his Saviour—he makes no progress."

I encouraged him by showing that growth in nature is gradual—so it is usually in grace. We begin our bodily life as feeble infants, and grow by almost imperceptible degrees to the fullness of strength and stature. The corn is first the blade, then the ear, after that the full corn in the ear. Look within. Is there any true sorrow for sin no matter how feeble—any love and trust in your Saviour? If so, the means of progress and growth are within your reach: prayer, the reading of God's Word, and meditation on the love of that adorable Redeemer, "who so loved *you*, that He gave His life upon the bitter cross for your salvation."

Jan. 28th.—G—— feels a little better, but something seems wanting; fears he has not done enough yet. "But," said I, "there is nothing for you to do. Christ has done all. You have broken God's law—He has kept it for you. You deserve God's wrath—Christ has suffered in *your stead*, has purchased pardon for *you* with His own most precious blood, and now he comes and offers to welcome you in His family just as you are. You are drowning—He is the life-boat; you cannot save yourself—His spirit will help you to get in. You are in a burning house—He says, 'throw yourself into My arms;' do so, it is your only hope of safety. The *gift* of God is eternal life; you do not have to *earn*, only to *accept* it, and all offers are valueless until the sinner accepts."

He listened very attentively, but was eager for prayer. After prayer I said: "Now you must try to realize that you have a *right* to pardon and peace." "I a *right*?" said he; "oh no, I'm too great a sinner yet." "But," said I, "that is the very thing which gives you a right. Suppose you hear that some



kind friend has bought a farm for you ; you hear of it, but think there may be some mistake ; but if the title-deed is put into your hands, and you see that your name is put down as the owner of the property, you can doubt no longer, but thankfully accept the gift. Just so is it with salvation ; our Saviour has purchased and now offers it to you, a sinner, that gratitude may make you a new creature." This precious Gospel truth seemed to burst upon him as a new revelation ; the cloud of anxiety and fear was swept away from his countenance, and in a tone of glad surprise he said : " Is it so ? that *I* have nothing to do only to accept ? Oh, how good that is ! but it does not seem possible, and yet it must be true, for you say so."

" Not I, G——, but God Himself says so. 'The blood of Jesus Christ cleanseth us from all sin.' 'Christ Jesus came into the world to save *sinner*s.' And our Saviour says, 'I came not to call the righteous, but *sinner*s to repentance.' " I then repeated that beautiful hymn—

" Just as I am, without one plea."

" Yes," said he, " I know that hymn, and I have known all you have told me, but I never understood it before, and I can't now. Oh, how glad I am for such good news ! It seems almost too good to be true !"

I never in my life saw such overflowing happiness ; it was like sight to the blind, liberty to the captive, life to the dead ! I again knelt with him to thank God for having thus revealed Himself to him in the face of Jesus Christ, and he went on his way rejoicing.

Jan. 30th.—G—— told me yesterday that he felt like a new man. He says to-day that he *believes* the glad tidings and is happy, yet doubts will steal in ; he remembers his wickedness, and it seems as if it could not be that God will freely forgive it all—it seems too strange and wonderful to be true—he, so great a sinner, so unworthy ! But he sees it in the Bible and in every religious book and knows that it is so, and he reproaches himself for allowing these doubts. Every now and then the glorious truth that his sins are all forgiven flashes across his mind, and makes him so happy he can hardly contain himself ; he wishes such happiness would last, but he thinks he could hardly endure it if it did. He said with deep earnestness, " You know that I have mourned for my sins, that though I have these doubts, I *do* believe ; now, if I should die to-day, what do you think would become of me ?" " G——, I feel sure that you would be forever with the Lord, to enjoy perpetual felicity in those mansions which Jesus has gone to prepare for those who love Him." I wish you could have seen his speaking countenance ; it was radiant with joy.

I spoke then of the obligation laid upon us, by such infinite and undeserved love on the part of our Divine Saviour, to devote ourselves to His service, and to show our gratitude by our lives. St. Paul's first question, when Christ revealed Himself to him, was, " Lord, what wilt thou have me to do ?" " Yes, I have already asked that question." " Paul arose and was baptized." " Yes, I know it to be a duty. I wish to be baptized, but I thought I had something else to do first."

I showed him from various Scripture examples, the Ethiopian eunuch, etc., that baptism was the *next* step to repentance and faith, and the question of baptism was soon decided. His simple and ardent desire is to do everything he can to show his love to his Saviour; he has already, without waiting to have it suggested to him, been speaking to several of his comrades on the subject of religion, and trying to lead them to Christ, but feels that he is so unworthy, his words are so poor, he cannot instruct others.

After this, he went through a regular course of instruction in the Catechism, which gave me the opportunity of watching his progress constantly and carefully; it was most rapid and satisfactory, a daily growth in grace and in the knowledge of our Lord and Saviour Jesus Christ; his humility and self-distrust were remarkable, and led to occasional despondency and fears lest after all he might be making some mistake. He was one day expressing these fears. I said, "You know you are sincere—that it is your chief desire to love and serve your Saviour—that for this you would willingly lay down your life."

"Indeed I would; it would give me joy at this moment to lay down my life if I might thereby know that I was His child!"

On the 27th of February he was baptized; it was a joyous day to him, for he felt that in that sacrament he received the sign and seal of the forgiveness of his sins.

On returning to his regiment he was deeply grieved at the increasing demoralization of his comrades. Until he was again wounded at the battle of the Wilderness his efforts were unceasing to benefit his fellow-soldiers, and were attended with some measure of success. Once more with his regiment near Petersburg, he manifested the most simple faith in the Lord Jesus Christ, as is testified by his comrades, and by the following brief extract from his letters:

"I am once more with my old comrades; but oh, how they have changed since I left them, ten months ago! Would that I could say the change was for the better, but alas; it is just the reverse! I lost no time in trying to inform myself of the spiritual condition of the company; but oh, how it made my heart ache to see one after another of my old comrades indulging in all the vices that are common among soldiers! Words would fail to express the deep sorrow and disappointment I felt when I saw one who had formerly been my bosom friend and constant companion indulging in vices that he used to shrink from with feelings of sorrow and disgust. I gently reproved him, more by looks than words, and he appeared for a time greatly embarrassed; he blushed, his eyes sought the ground, and I watched his countenance with the deepest anxiety. But my scrutiny proved anything but satisfactory, for he assumed a stony expression that I never thought him capable of. I almost despaired of him, but; remembering your advice, I rallied, and set about the work with my whole heart. I went straight to that friend who is ever ready to hear us when we cry to Him, and to comfort us in our sorrow; and oh, dear teacher, it was so delightful! Never before did I experience such feelings of love for that blessed Saviour whose precious blood has washed away my sins. Never



before did I rest more fully on His precious promises, or feel His presence more plainly. He calmed my troubled soul and bid me trust in Him. Oh, the sweet peace that followed! You can imagine what it was like by your own experience, but it is impossible for me to describe it. Oh, how grateful I felt to you, who had pointed me to the Lamb of God that taketh away the sins of the world—you, who so often prayed for me and instructed me day after day! I never could, nor never can find words to express my gratitude to you for what you have done for me; I never forget to pray for you. I was dreadfully disappointed on learning of the change that had taken place among my old comrades, but now I am more determined than ever to persevere. It is with the greatest difficulty that I have prevailed upon some of them to read the books that I brought along. Two of my tent-mates already appear to be a little concerned and have got so far as to pray, and I have great hopes of them. I would earnestly beg an interest in your prayers not only for myself, but also in behalf of my wayward companions. You expressed a fear that I would find it a difficult matter to kneel down in the tent; but I am happy to inform you I was not embarrassed, as I did not trust in myself, but I trusted in my Saviour, and found His grace sufficient for me.

"Please accept my heartfelt thanks for the useful advice contained in your letter; I do not think you could have said anything that would have been more useful to me, for I was allowing myself to be troubled about the welfare of my comrades instead of trusting in God to bring about a reformation among them. I feel sure, dear teacher, that your prayers have been answered; God has dealt so gently with me, He has kept me out of temptations, He has done everything for me. Our Saviour has been ever near to me, and has taught me what to say and how to act; and I am much more encouraged than I was when I last wrote. Some of my comrades have left off many of their bad habits, and eight of them went with me to the camp of the 70th New York Regiment, and attended Divine Service last Sabbath day. We had such a delightful sermon, so very earnest and interesting, all about our Saviour; the best, I believe, I ever heard. I have not started a Bible-class yet; I made but a very feeble effort, but was unsuccessful; I can only pray that God will give me more grace and wisdom and perseverance. My messmates join me in reading and praying, but there are only two of them, and consequently I think we are not making much progress.

"I have persuaded many of my comrades to leave off card-playing and swearing, but they appear to do so more to please me than to reform their ways, and you know that is very discouraging. I often feel that you are praying for me.

"I suppose you will be surprised to hear that I was wounded again, but I hope that I will be fit for duty in two weeks; we have seen the most desperate fighting that I ever experienced. I wish you would help me thank God for His mercy to me. Since this battle commenced, I have been in places where I thought it impossible for any creature to live, and yet here I am only slightly

wounded. When I went into battle I did not pray that I might be spared; I just prayed that God's will might be done. It was then that I realized what it was to be a Christian. Oh, how thankful I felt that I had once been sent to —— Hospital!

*"Line of Battle, in front of Petersburg.*—I believe I never attempted to write at a more critical moment than the present; one of our batteries is firing right over us, and every discharge shakes the earth; the deadly Minie balls are flying around, and the huge shells are shrieking through the air. Indeed, dear teacher, were it not that I feel that Jesus has prepared me for death, and will take me home to heaven when He sees fit to remove me from earth, I would be unable to write under the present circumstances. I have almost recovered from the wound I received in the Wilderness, but I was struck again by a spent Minie ball, which only inflicted a severe bruise. I constantly put my trust in God, and all is well with me; I can see the hand of God in everything; He sustains me, and I am, at this present, as calm, I suppose, as you ever saw me at the hospital. I need not tell you what comfort I find in prayer; all who are real Christians like you know it."



#### DR. RICHEY'S STUDIES IN THE PSALMS.

REV. AND DEAR SIR:—Permit me to call attention to the *Studies in the Book of Psalms*, begun by Dr. Richey in the May Number of THE SPIRIT OF MISSIONS. I hope the author will continue his studies through the book. It is hardly possible to overrate the importance of the mere poetical arrangement, and it is astonishing how much it aids in the comprehension of the Psalm. Doubtless, some readers will discover for the first time (to use the words of Dr. T. W. Coit, in his most useful edition of the Bible), "that there is veritable poetry in the Bible, and poetry which, for its bare literary character, may compete with, if not outvie, any poetry whatever."

Let me say further, that a few such articles, carefully done, will add greatly to the value of THE SPIRIT OF MISSIONS. There is no reason why it should be confined exclusively to Missionary intelligence, while the furnishing of that will, of course, remain its chief object. The far-off, ill-paid, hard-working Missionary, poorly supplied as he must be with books and papers, will be glad enough to get every month a little of such reading matter. It is not too much to say that many of the Psalms are incomprehensible as they stand in the Prayer-Book version, without note or comment. A few verses may be understood, but the general drift of the poem cannot be. If Dr. Richey will continue these papers as he has begun them, he will well deserve the thanks of your readers.

H.

[N. B. We are happy to have it in our power to say that Dr. Richey has kindly consented to continue his articles on the Psalms.]—ED.



## EDITORIAL.

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### *GENERAL CONVENTION AND TRIENNIAL MEETING OF THE BOARD OF MISSIONS.*

Church people who keep themselves well informed, as all ought to do, with regard to Church work and Church legislation, are already aware that the General Convention of our American Church, and the Board of Missions, for the present year, are to assemble in this city during the first week in October. Nine years, so rapid is the flight of time, will have elapsed since the last meeting of these bodies, attended by representatives from every Diocese in our land. For this period of nine years, Church legislation has been carried on, and provision made for Missionary labor both at home and abroad, by conventions and meetings of the Board of Missions, in which but part of our Dioceses could participate through their legal representatives. It is not necessary for us to allude to the reasons for this; they are obvious. It is true that at the last meetings of these bodies, at Philadelphia, October, 1865, an opportunity was presented for all to come. Of this opportunity, two Southern Bishops, and Delegates from three Southern Dioceses, availed themselves. That all did not do so was owing mainly to the fact that individuals did not feel at liberty to anticipate the action of Diocesan Conventions, and thus assume responsibilities which belonged to synodical bodies. Besides, a very natural anxiety existed as to the disposition that would be made of the embarrassing questions which had arisen out of the circumstances causing these absences. The spirit of holy peace and fraternal affection that pervaded these meetings solved all doubts, banished every lingering fear, and gave final demonstration of the essential oneness of our American Church.

At the coming meetings in October, it is probable that every Diocese, without a single exception, will be represented by its Bishop and Clerical and Lay Delegates. It is known that some of the more distant Dioceses have made special efforts to secure the attendance of their Delegates.

A just sense of our gratitude to Almighty God demands some emphatic recognition of His mercy, which has brought about this blessed reunion. With a view to such grateful expression, it is proposed to hold in the Churches of New York and immediate vicinity, simultaneously, on each of the Sunday evenings, October 11th and 18th, from seventy to one hundred public Missionary Meetings. At each of these meetings, sermons and addresses of a missionary char-

acter will be delivered by Bishops, Presbyters and Laymen, it is hoped, from every Diocese in our land. By this means our congregations will have presented to them forcible statements of the Church's wants, from the lips of the very men upon whom those wants press most heavily.

To bear our testimony in words to the greatness of our past deliverance is well; to sing and give exultant praise to God is right; but the great witness, after all, to the depth and sincerity of our gratitude, must be given by a renewed devotion of our lives to Christ, in doing His blessed work.

Did our space allow, language itself is too feeble to express the present increased demands upon our Church, so far beyond those of any preceding period of her history. Timid and wavering minds may see in these supplications for assistance, so disproportionate to our apparent means of supply, evidence of weakness; or a false conservatism may advise that resources so feeble as ours should incur no risk at the exchangers; but the true child of God and living member of Christ will in faith behold here evidences of power. They are the hourly growing demands of an army which has taken the offensive and is advancing into the enemy's territory. The Macedonian cry comes to us because there is not only a spreading consciousness of spiritual destitution, but a conviction that we have the ability to supply the needs.

Let there be, then, a new living consecration of all hearts and hands to the work. Above all, let there be fervent and united prayer for faith and patience and success, if so it please God, in all our aggressive movements.

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### *ANOTHER MISSIONARY AT REST.*

ONE of our most devoted Missionaries has entered into his rest, the Rev. C. H. Albert, of Batesville, Arkansas. He was returning to his home from Jacksonport, where, as usual on the second Sunday of each month, he had been to fulfill his appointment, when his horses became frightened, and as he rose to his feet in order to give more weight on the lines, the wheels passed over a stump, and he was thrown from the carriage. He lived for several days, most of the time entirely unconscious, and was at length called away from his sorrowing family on the 17th of July. We have already spoken of him as one of our most devoted Missionaries, and we might add many words of praise to this brief notice, but we have another object before us. Our readers may see from the following circular, the opportunity that is offered them of making for the family of this faithful worker in our Lord's harvest-field the provision



that surely he has deserved at the hands of the Church which he was serving even to the last. The small sum of five hundred dollars is all that we ask of you, brethren. We are sure that we shall not ask in vain :—

[CIRCULAR.]

The Rev. C. H. Albert, Missionary at Batesville, Arkansas, being grievously injured by a fall from his carriage, after a brief interval of suffering, fell asleep on the morning of the 17th of July.

He was a man of gentle spirit and of genial temper ; a preacher of more than usual merit ; an assiduous and discreet pastor. We deeply deplore his loss from our little company of Missionaries.

For years past my spirit has been weighed down by anxiety in behalf of the Clergy and their families—so little have they to live on, and nothing to bequeath their families when they die. Hence, I have earnestly advised them (assisting them, too, when it was in my power) to buy a piece of ground and to erect on it an inexpensive house, so that in the event of casualty the family might at least have a roof to shelter them.

Mr. Albert adopted this suggestion. He came to us with \$500 of his own. He purchased a stone house, unfinished within, for \$1,000. His people gave some lumber and such assistance as they could. With his own hands he finished the house and made it habitable. When I was last in Batesville, his right arm was disabled and in a sling by reason of the unusual toil.

A few hundred dollars are still due on that house. I would fain save it for his family. These facts are too eloquent to mar them with excess of words. Surely there are those in the Church whose hearts God hath touched with tender compassion for afflicted saints—who deem it a privilege to minister to the wife and children of a faithful prophet ; for such alone is this appeal intended.

Contributions may be sent to

HENRY C. LAY,  
Missionary Bishop of Arkansas.  
Box 88, Little Rock, Arkansas.

Christ Church, Little Rock, July 17th, 1868.

### THANKFUL, BUT NOT SATISFIED.

OUR special appeal for aid has, within the past thirty days (date of present writing, Aug 10th,) been sent to nearly four thousand persons. It was also printed in the last Number of THE SPIRIT OF MISSIONS, and has therefore, we presume, been read by some ten or fifteen thousand of the members of our Church. We have heard favorably from *two hundred and fifty-eight*, unfavorably from only *two* ; and the amount received is *three thousand, three hundred and seventy-seven dollars and fifty cents*. We are thankful, we trust, to our friends,

and to God, who has disposed them to help us. And surely our readers will say that in this we are right. We are not satisfied. In this must the verdict of our readers be against us? Are we unreasonable? Is not the cause for which we plead worthy of tenfold better and more earnest pleading than we have brought or can bring to it? Have we asked too much, or have we been, or are we awkward or wrong in our ways of asking? The need is urgent. We cannot be silent. If we have made mistakes, who will tell us how to correct them? Who will tell us how to reach the hearts and purses of those who have hearts that should be reached, and purses that should be depleted?

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*TO THE LADIES.*

THE Secretary and General Agent has received a number of appeals for advice from ladies who are desirous of working for our Missionaries, but who feel the need of some guidance and aid in their work; especially of being put in communication with those whom they wish to assist. In order to give to these Christian women the opportunities for work which they so much desire, it is proposed, early in the Fall, to form an organization of ladies of New York and its vicinity, to be known as THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION. The object of this association will be to supply clothing and other necessary articles to our Missionaries and their families. If it shall be considered desirable, branch associations will be formed in other places. We shall be glad to hear at an early date from ladies who are disposed to join in this work.

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*BISHOP TUTTLE.*

MANY times within the past three months we have been asked: "Will Bishop Tuttle accept the Episcopate of Missouri? In all cases our answer has been that, in our opinion, he would not, and in all cases the hope that he would not has found prompt and emphatic expression on the part of those with whom we have conversed on the subject. The question is now settled. Bishop Tuttle is to remain in his present field, to "endure hardness as a good soldier of Jesus Christ." The "hardness," as he endures it, in patience and faith and prayer, will make him holier and mightier. The Church needs just such examples of heroic devotion to work under discouragement and trial as he is supplying, and



will show her appreciation of the sacrifices he so cheerfully makes, by a larger and steadier flow of sympathy towards him and the work that God has given him to do, and by a readier and more ample supply of men and means to aid him in doing it. Bishop Tuttle, in his letter of declination, writes: "It is not long since the Church at large called me out of an obscure country parish and sent me here. I think she wants me to stay here."

We do not believe that the determination to remain and work in the three great Territories composing his jurisdiction has cost him a very sore trial. If it has, now that he stands erect after the struggle and victory, the greater must be his gratitude and joy, and the greater his strength for future service and conquests.

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## DEPARTMENT

OF THE

# YOUNG SOLDIERS OF CHRIST

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## EDITORIAL.

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### *THANKS AND HINTS.*

WE wish to give hearty thanks to those Soldiers who have so promptly responded to our appeal for money to meet the present urgent needs. We hope that others will do the same, and trust that the large numbers who have paid no attention to that appeal do not mean to yield, to those who have responded, the honor of helping to carry the campaign for this year to a successful end. Little sums, such as the youngest and the poorest Soldier might earn and send, will do a great work, if they are put together. Read over the appeal in our August Number, and send such a response to it as you are able to make.

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### *NO DESERTERS!*

THERE is trouble in the General's tent! He has good reports—glorious reports from the Army, as a whole. The Soldiers on all sides cheer him by their earnestness and zeal; and yet, though many do well, he is troubled in thinking

of some who have not done well. We would not like to believe that even *one* Young Soldier could *desert* from the "best Army in the world." No indeed! Most of you, Soldiers, will be shocked at the very thought of such a thing! We hardly like to speak of it to you, who have been doing such good service with your Missionary gardens, and apple-trees, and magnesia bottles, and old iron, and all the other ways in which you have been showing that you really are Soldiers, and that the Army means real, honest work. You have paid up your second year's bounty, of course, and never have thought of deserting; but—well we hope that those who have not paid, do not think of deserting either. Only they must remember that the year is drawing toward its close, and that the money ought to be in the hands of the treasurer. We hope they will prove that they *are* Soldiers, and send in their second year's money, that it may be all in hand by the middle of this month.

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TO PARENTS, RECTORS, SUPERINTENDENTS AND  
TEACHERS.

SOME of the members of the Domestic Missionary Army have, up to this time, neglected to pay their second year's bounty-money. We would speak *most* urgently to the children upon this subject; yet it seems to us not out of place to suggest that there might be some influence exerted over them by their own proper spiritual guides. Besides the loss of money to the great cause, it is a very bad thing for the Young Soldiers themselves to feel that they may put aside a responsibility which they were allowed, voluntarily, to assume. The Army, as a whole, is doing well—very well—and is a source of constant rejoicing to us; but we do not want *any* of its members to fail in their duty. We express the hope that the second year's bounty-money, yet remaining unpaid, will be forwarded to us by the middle of the present month.

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CORRESPONDENCE.

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LOUISIANA.

COVINGTON.—REV. R. F. CLUTE.

REV. AND DEAR SIR:—You call for interesting reports; but opinions differ so much, that what I may consider interesting would be tiresome to others.

Some twelve years ago, when I first had charge of this parish as a suburban Rector, I was privileged to assemble with our late Bishop and the city Clergy

to enjoy a fish dinner at the Lake Ponchartrain, once during each summer month. On one occasion the Bishop toasted me as the "Bishop of Covington," thinking, I suppose, that the young Rector was making too much of a small parish.

But now, when I look back ten years, I find that Covington Parish has not been such a small affair after all. Two of our families removed to Osyka, Miss., and founded that parish. Another has turned up at Chrystal Springs, where Bishop Green lately officiated, and a communicant will go to their assistance, for a few months, in August. Last Sunday I organized "All Souls' Parish," at Mandeville, eleven miles distant, a place with a population of two thousand in summer and about four hundred in winter. I have lately dismissed three communicants to San Francisco, all intelligent in the faith and workmen who need not be ashamed. Some time this month I will (D. V.) organize a parish at Madisonville, nine miles distant. Hence, without being able to give money, this parish has cast abroad good seed, which has grown and continued to grow, bearing fruit unto God. We have also been increasing at home. Two years ago last November, I found sixteen communicants, and now we have seventy-seven.

On Sunday, after Morning Service, a vestryman drove to the church door, took me and my robes to Mandeville, where I preached on the words: "Faith without works is dead." I closed by appealing to them to prove their faith at once by organizing a parish. They met after service, elected a vestry, and agreed to canvass the town for families and Sunday-school pupils, purchase a lot, and to attend to anything required. I gave the ladies strict charge to encourage and keep the vestry active, and give them no peace till they had fulfilled their promises, and especially to aid and assist them. I returned home about nightfall. Twenty-two miles' ride in the sun and heat was rather fatiguing.

Having observed that the responses were very few and faint, I have the "Amens" and the responses to the Commandments chanted, and intend to increase "the choral" until I can force my congregation to an indignation meeting. I have called their attention to their inattention, and if they will only get to white heat on the innovation, I will then compromise by giving up "the novelties," provided they will attentively follow me through the prayers, and audibly and heartily make the responses.

We need a parish library very much. Tracts are brief and unsatisfactory. We want standard works on the Sacraments and chief doctrines. I now depend on Bingham's "Antiquities." He is reliable. We need Prayer-books with the additional hymns, but are ashamed to ask for them. I am using the "Mission Service" at Mandeville. I would wish for about fifty for Madisonville.

I catechise both the teachers and pupils of my Sunday-school on the first Sunday of each month. I have proposed the same course to some of my parishioners on the first Sunday afternoon; but as they seemed scared, I did not insist. I have no doubt it would benefit them. I use the "Church Catechism Simplified."



There has been much suffering here during the past winter. We have had no cases of death from starvation, but a Lent of fasting for months. Some adults had neither clothes nor shoes to attend church; and some children now, as then, keep away from Sunday-school for the same reason. I know of a little girl, nine years of age, who went to school without her breakfast, had a pickle for her dinner, and went to bed without her supper. I have heard children cry for bread, and seen their parents mourn that they had not food for them. But why add more? Some people would call this dreadful. Well, I suppose they felt badly enough at the time; but when one gets used to these things, they take them as a matter of course. Alas, my brother, you city Rectors have little idea of the poverty, where all are poor, and relief is unhopèd for unless from God. We do not like to publish these sorrows, for many people will say we exaggerate and seek to impose on the sympathies of the charitable.

I have some odd questions asked me at times. "Why do you, poor Ministers, have so many children?"

"My dear sir," I replied, "you have your opera, concert, club, library and other modes of recreation in the city. We, poor fellows, must write sermons, visit the sick, listen to tales of distress, compose parish quarrels, search out the irreligious, and have our minds oppressed by the weight of debt incurred by an insufficient salary not fully paid, not to say more. If we ride or walk we think of these things, and our minds are not relieved. To have a baby in the house to play with, is a joy that will relieve any sorrow. But they will grow out of babyhood, and others must fill their places."

"But why do you not seek a parish able to support your family?"

"In the first place, able parishes are few in number: in the second place, they generally prefer a single man, or one with small family. Hence, when a parson has five or six children, he stands a poor chance for a good parish, and must teach school and be thankful for any parish he can get."

"But if I had half your head and energy, I would go to the city and get some employment. If people will not pay for the Gospel, they don't deserve it. My opinion is, that it is rather inconsistent for a Minister to preach honesty to his people, and then to go in debt, without any positive knowledge that he can pay his debt."

"My friend," I answered, "whatever ability I may have is not singular. Many abler men, 'to the manor born,' in business, are without employment in the city. If the people will not care for the bodily necessities of their Clergyman and his family, it is no reason why he should abandon the care of their souls. God has helped me time and again, and I trust that I shall die without owing any man. I cannot insure my life, and this troubles me. My family will be homeless and penniless, but I believe that He will provide for them."

"That is all very fine; but I have seen pious people's children left destitute, neglected, and grow up very bad."

"Well, my friend, I pray continually that my sons may be Clergymen, and my daughters may be educated for Church school-teachers, or missionaries,

or for any employment that will keep them in God's service. I have given them to Him, and the issue is in His hands."

"Well, well, you Ministers look on matters in a different light from men of the world. We would make a poor showing in business if we followed your principles. You need *gumption*; you should look out for number one. Your families have as much claim on you as your congregations."

"If we had the *gumption* you speak of, we would be called time-servers. 'A double-minded man is unstable in all his ways.' How we could in singleness of heart serve Christ and our own interests at the same time, without injury to our calling, I do not well see. I think it better to trust to God's wisdom than to my own shrewdness. I think if the parishioners had the *gumption*, they would find it to their own interest to provide for their pastor. They would take more soul-interest in religion, and he could do twice the work that he now feels fitted for. Now, I believe that our Lord shall judge all souls, and that His Ministers will be held strictly accountable for their time and talents. Suppose He should then ask me, 'Where was thy faith? Why did you mix *gumption* with faith? Why, instead of trusting in Me, did you seek wealthier parishes, and leave poor souls to hunger for the bread of life?' What answer could I give? I have taken up my cross, and I dare not and will not lay it aside."

"Well, I suppose you are right: but I don't exactly view these things as you do."

Now I have written eight pages of cap paper; I hear you cry, "Hold, enough." I can give you eight pages more; but then you may say in the next Number of *THE SPIRIT OF MISSIONS*, some of our Missionaries are mere gossips; they annoy us with several pages of twaddle, without interest to anybody but themselves, and very tiresome to us who are compelled to read it.

I think you have had enough from me for this year.

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### TEXAS.

#### BRYAN CITY.—REV. ROBERT JOPE.

REV. AND DEAR SIR:—Bryan is the nearest terminus of the Texas Central Railroad. One year ago there were not more than a dozen houses here; fifteen months ago it was all open prairie; now we have a population of from four thousand to five thousand.

St. Andrew's parish was organized two or three days before last Christmas. Since that time we have erected a neat church building of rough boards, with seats for three hundred persons. We have also built a small parsonage, sufficient for the necessities of the Minister's family. This last has been built almost entirely by your Missionary's own hands.

On the 22d of March—a day long to be remembered, we hope—our Church was consecrated by our worthy Bishop. The solemnities of that occasion were entirely new to the great mass of this population, and (together with the

beautiful and forcible discourses of our beloved Bishop) we think they will tell upon the future of our Railroad Mission.

The services are well attended, being rendered quite attractive by the assistance of an efficient choir. We have to meet the hostility of the carnal mind to the Cross of Christ in general, but there is little opposition to the Church as such. Nay, we are daily receiving proofs of public favor which encourage and help us on, and we have good ground for hope that we have achieved a position for the Church which will be permanently maintained.

The terminus of the road will move thirty miles farther up the country this fall. At some point near Sterling, where there is not now one solitary habitation, there will, in all probability, be before Christmas a population of three or four thousand. As was the case at Bryan and Millican and Navasota, and all points below, this will be a promiscuous population, rushing from all points of the compass, intent on building up their broken fortunes, but caring little for God's Church or their own souls. Our good Bishop is doing all he can to leaven interior Texas, and for this purpose he wishes to build a church and a school at every such point on the railroad.

Your Missionary is to leave his present work in other hands and move up with the road, to repeat, if possible, his work at Bryan, at the next point. He needs the sympathy and the prayers of the faithful, and he needs also a little of their material aid. We can build a church, a parsonage and a school for two thousand dollars. May the good God put it into some liberal hearts to help on our mission on the Texas Central Railroad.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 1st to August 1st, 1868:—

MAINE.					
<i>Augusta</i> —J. B. & Mrs. L.....	\$20 00	\$20 00	<i>New Haven</i> —St. John's.....	9 10	
MASSACHUSETTS.			St. Thomas' S. S. for Bp.		
<i>Boston</i> —G. S. C.....	\$50 00		Tuttle.....	100 00	
A friend of young soldiers.....	50 00		<i>New London</i> —St. James, a thank off g	25 00	
<i>Concord</i> —G. W. N.....	2 00		<i>New Milford</i> —Miss. box of a poor fam-		
<i>Jamaica Plains</i> —S. C.....	10 00		ily of children.....	4 08	
<i>New Bedford</i> —Grace, for Nashotah,			<i>Middletown</i> —Holy Trinity, of which for		
\$15; Faribault, \$15; Rev. Mr.			church at Taylorstown,		
Hinman, \$15.....	45 00		Va., \$75.....	100 00	
<i>Taunton</i> —E. B.....	10 00		<i>Portland</i> —Trinity, add.....	10 00	
Mrs. S. L. Crocker, ½.....	50 00		<i>Sharon</i> —H. H.....	5 00	
<i>Wrentham</i> —Trinity.....	3 45	220 45	<i>Stratford</i> —Christ, of which for Rev. H.		
NEW HAMPSHIRE.			L. Foote \$10.....	145 00	
<i>Exeter</i> —L. P. H.....	10 00		<i>Southport</i> —Trinity, T. R. W.....	20 00	
<i>Portsmouth</i> —St. John's.....	85 17	95 17	<i>Waterbury</i> —St. John's, in ans. to appeal	45 00	
CONNECTICUT.			<i>Wolcottville</i> —Trinity.....	7 00	
<i>Bethany</i> —Christ, for Rev. M. Hoyt....	8 50		<i>Westport</i> —Holy Trinity.....	45 00	
<i>Hartford</i> —Trinity, a member.....	100 00		Emmanuel, of which Bp.		
<i>Litchfield</i> —St. Michael's.....	15 00		Clarkson \$7.....	12 00	650 68
			RHODE ISLAND.		
			<i>Bristol</i> —St. Michael's.....	1 00	
			<i>Cranston</i> —L. Sears, for Bp. Randall....	4 00	
			<i>Newport</i> —Mrs. M. A. Chanler, annual		
			pledge.....	200 00	
			Trinity.....	142 00	
			In answer to appeal.....	70 00	



<i>Pawtucket</i> —S.....	\$5 00	
<i>Providence</i> —S. for July.....	6 00	
St. Stephen's, for P. C. M.	50 00	
Grace class, in S. S.....	1 05	
Grace, a member, \$7; M.		
C. & L. E. Eames, \$3.....	10 00	
In answer to appeal.....	50 00	
<i>Warren</i> —M. & K.....	10 00	549 05

## NEW YORK.

<i>Brooklyn</i> —In answer to appeal.....	40 00	
Grace, for Bp. Tuttle.....	1 00	
Christ.....	65 00	
E. M.....	1 50	
<i>Cooperstown</i> —Christ.....	40 00	
<i>Cohoes</i> —G. B. \$5, and W. B. T. \$10.....	15 00	
<i>Factoryville, S. I.</i> —Trinity Chapel.....	25 70	
<i>Fort Edward</i> —S. M. & Jas. E. Norton.		
Miss. box.....	5 00	
<i>Garrison's</i> —St. Philip's.....	90 00	
<i>Hempstead</i> —Proceeds of a fair by M. E.		
Munroe, G. L. Richard-		
son, and A. Rushmore.....	4 95	
<i>Hudson</i> —Christ, for Florida.....	12 00	
<i>Lansingburgh</i> —Trinity, Mr. & Mrs. P.		
B. King.....	10 00	
<i>Little Neck</i> —Zion, of which from S. S.		
\$20.67.....	104 72	
<i>Malone</i> —St. Mark's.....	140 00	
<i>Morris</i> —Zion.....	25 00	
<i>Newburgh</i> —St. George's.....	124 75	
St. Paul's.....	9 00	
<i>New York</i> —Holy Apostles.....	197 13	
(Harlem) St. Andrew's, for		
Bishop Randall.....	138 95	
St. Bartholomew's S. S.....	110 16	
St. John's Chapel, Ladies'		
Miss. Soc.....	25 00	
St. Paul's.....	5 00	
St. Luke's S. S. for P. C. M.		
\$200; for Rev. M. Hoyt,		
\$40.....	240 00	
Mrs. E. G. B. Miss. box, for		
Bp. Clarkson.....	4 30	
G. A. J., for Bp. Tuttle, \$10;		
for Bp. Clarkson, \$10; for		
Bp. Randall, \$10.....	40 00	
In answer to appeal.....	1075 00	
Prot. Epis. Jewish School		
for Colorado.....	1 25	
E., for Rev. E. P. Gray.....	75 00	
<i>Pelham</i> —M. R. P.....	10 00	
<i>Portchester</i> —St. Peter's.....	60 00	
<i>Peekespie</i> —W. A. D.....	20 00	
R. S.....	30 00	
<i>Saratoga</i> —A. V. S.....	10 00	
Bethesda.....	70 00	
<i>Sing Sing</i> —Trinity, in ans. to appeal.....	100 00	
<i>Troy</i> —In answer to appeal.....	116 00	2941 41

## WESTERN NEW YORK.

<i>Auburn</i> —St. Peter's S. S.....	37 50	
<i>Batavia</i> —T.....	50 00	
<i>Buffalo</i> —St. John's.....	127 88	
Mary L. and Amelia C. Pick-		
ering, for Bishop Tuttle.....	4 00	
<i>Niagara</i> —S. M., for S. C. F.....	10 00	
<i>Syracuse</i> —In answer to appeal.....	20 00	
<i>Springfield</i> —S. M. L.....	3 50	
<i>Utica</i> —L. & J., E. M. & M.....	50 00	
U. B. J.....	10 00	312 88

## NEW JERSEY.

<i>Bloomfield</i> —Ella L. Clark.....	4 00	
In answer to appeal.....		
<i>Cape Island</i> —E. J. S.....	25 00	
<i>Jersey City</i> —No. 10.842.....	25	
<i>New Brunswick</i> —St. John's, for Bish-		
op Whipple.....	10 00	
<i>Princeton</i> —Mrs. A. E. B.....	5 00	
<i>Woodville</i> —Bertie Gordon & 2 Guards		
of Honor.....	75	45 20

## PENNSYLVANIA.

<i>Birdsboro'</i> —St. Michael's.....	8 00	
<i>Bethlehem</i> —Nativity.....	20 00	
<i>Dougllassville</i> —St. Gabriel's.....	8 00	
<i>Danville</i> —P. B., \$15; P. B., jr., \$15; H.		
E., \$5; a member, \$1.75.....	36 75	
<i>Lebanon</i> —St. Luke's.....	4 85	
<i>Mauch Chunk</i> —St. Mark's.....	50 00	
2 members of army.....	50	
<i>Mt. Hope &amp; Colbrook</i> .....	4 54	
<i>Phila.</i> —St. Stephen's, to build a ch'h		
in Nebr. sta, to be called St.		
Stephen's.....	1000 00	
Chestnut Hill, St. Paul's, pro-		
ceeds of a fair held by Mary		
C. Newbold and others.....	2 29	
Chestnut Hill, Mr. & Mrs. B.....	50 00	
Oxford Church, Trinity.....	357 11	
Misses C., for Rev. S. D. Hin-		
man.....	30 00	
In answer to appeal.....	65 00	
Rev. James Saul, for Domestic		
Missions, \$100; for Bp. Whip-		
ple, \$100; for Bp. Randall, to		
promote godly learning and		
the principles of religion, as		
taught by the Church.....	300 00	
<i>Radnor</i> —St. David's, of which S.S. \$7.39		
<i>Williamsport</i> —Neddie's 12th birthday,		
Johnny's 10th do.....	1 00	1974 04

## PITTSBURGH.

<i>Erie</i> —St. Paul's.....	102 00	
<i>Pittsburgh</i> —In answer to appeal.....	55 00	
<i>Washington</i> —A friend to missions, for		
Rev. M. Hoyt, \$10; Rev.		
S. D. Hinman, \$10; for		
Bp. Neely, \$5.....	25 00	182 00

## DELAWARE.

<i>Claymont</i> —Ascension, for P. C. M., \$5.	46 77	
<i>Wilmington</i> —Trinity.....	43 00	89 77

## MARYLAND.

<i>Baltimore</i> —In answer to an appeal.....	52 00	
<i>Washington</i> —“.....	83 50	
A color bearer for Rev. S.		
D. Hinman.....	1 00	136 50

## VIRGINIA.

<i>Staunton</i> —Kalamora family school.....	6 00	6 00
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## NORTH CAROLINA.

<i>Raleigh</i> —K. P. B., for suffer'g South.		
clergy.....	10 00	
<i>Salisbury</i> —St. Luke's.....	5 00	15 00

## SOUTH CAROLINA.

<i>Monck's Corners</i> .....	11 50	
<i>Upper St. John's</i> —Epiphany.....	34 00	45 50

## GEORGIA.

<i>Athens</i> —Emmanuel, \$13.75; Rev. M.		
H. Henderson, D. D., \$25.....	38 75	38 75

## LOUISIANA.

<i>Centreville</i> .....	5 60	
<i>Covington</i> —Christ.....	15 00	
<i>Houma</i> —St. Matthew's.....	15 55	36 15

## MISSISSIPPI.

<i>Fazoo City</i> —Crucifixion.....	4 30	4 30
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## MISSOURI.

<i>Boonville</i> —Christ.....	27 50	
<i>St. Louis</i> —In answer to appeal.....	40 00	67 50

KENTUCKY.

Versailles—St. John's.....	\$30 00	\$30 00
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## MINNESOTA.

<i>Bellewood</i> .....	2	92	
<i>Farmington</i> .....	2	00	
<i>Minneapolis—H. T. W.</i> .....	10	60	
<i>Point Douglass</i> .....	2	85	
<i>Rosemount</i> .....	10	90	
<i>Shakopee—St. Peter's</i> .....	1	20	
<i>St. Peter—Holy Communion</i> .....	3	35	33 22

## INDIANA.

Bristol—St. John's.....	10	08	
Cannelton—St. Luke's..	4	50	
Indianapolis—Christ, a member, of wh. for Rev. S.D. Hinman \$5	25	00	
Saundersville—Trinity.....	7	50	
Vincennes—C. D.	10	00	57 00

## ILLINOIS.

<i>Chicago</i> —L. B. O.....	10 00	
<i>Galena</i> —A poor widow.....	10 00	20 00

## OHIO.

*Oberlin—Christ, 4000* ..... 4 11

## MICHIGAN.

<i>Burr Oak</i> .....	4 00	
<i>Detroit</i> —St. John's, B.....	50 00	
J. R., \$10; E., \$5.....	15 00	
<i>Niles</i> —Trinity.....	10 00	
<i>Lansing</i> —Rev. H. Banwell.....	5 00	88 11

## WISCONSIN.

Appleton.....	3 07	
Platteville—Trinity.....	6 70	
Ripon—Family Miss. box.....	3 50	
Neeenah—Trinity.....	2 25	15 52

## IOWA.

<i>Albia</i> .....	1 05
<i>Chariton</i> .....	3 25
<i>Keokuk</i> —St. John's S. S. Miss. Soc. for Bp. Clarkson.....	11 05

Lyons—Grace.....	\$5 50	
Lansing—St. Luke's.....	12 45	33 30

## NEBRASKA.

Nemaha .....	3 00	
Brownsville.....	3 55	6 55

COLORADO.

<i>Puebla</i> .....	23 50	23 50
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## CALIFORNIA.

<i>San Mateo—St. Matthew's.....</i>	<i>30 45</i>	
<i>Sacramento—W. H. H.....</i>	<i>100 00</i>	<i>130 45</i>

## OREGON.

<i>Oregon City</i> .....	18 00	
<i>Milwaukee</i> .....	9 00	27 00

## LEGACIES.

From Residuary Estate of Caty Beach..	146	22	
"    "    "    Hon. Allan			
Ayrault.....	158	55	304 77

YOUNG SOLDIERS OF CHRIST.

Receipts for month.....	226 70	226 70
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MISCELLANEOUS.

Proceeds sale "Pioneer Church".....	19	50
Anonymous.....	15	00
Cash.....	23	00
Anon., Rev. S. D. Hinman.....	2	00
J. L. G.....	10	00
Coll. by W. H. W. for S. L. B. F.....	11	50
Cash.....	5	00
Receipts for "Young Christian Soldier"	90	50
From Soldiers 2d Regt., for Rev. T. A.		
Hyland	5	00
"        15th        "        J. Hewitt	5	00
Tithe, of which for St. John in the Wil-		
derness, \$2; South. Clergy, \$10.	17	00
	201	00
Total.....	\$8,633	07
Amount previously acknowledged.....	\$4,947	98
Total since Oct. 1, 1867.....	\$103,581	05

Total for month, \$8,633 07. Of this amount there has been received \$850 for special objects not under control of the Committee.

CORRECTION.—In August Number, under Westport, read—Christ, \$40; Holy Trinity, \$9.28.

# FOREIGN MISSIONS

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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SEPTEMBER, 1868.

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### EDITORIAL.

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#### *THE MEANS AND THE WORK.*

THE condition of the work in our Foreign stations was perhaps never more prosperous and promising than at present. Never was there a greater disposition to hear and be instructed on the part of the heathen people among whom our Missionaries are laboring. In every field there are encouraging signs of life and progress. In almost every field and station there are opportunities opening for an enlargement of the work; for Sunday-schools, day-schools and preaching stations.

Our Missionaries are doing all in their power to meet these demands, but their strength is limited, and they are overwhelmed with the burden that presses upon them.

It does not tend to lighten this burden to be refused the help which is so greatly needed. Nor does it lighten the care of those of us who are intrusted with the more immediate charge of this work, to have the fact constantly staring us in the face that we have not the means to carry on the work, even upon its present basis, to say nothing of enlarging it.

For, from the present prospect, unless the friends of Foreign Missions come to the rescue, there is no alternative but that the work must be sadly crippled and retrenched.

We have taken no little pains to lay before the Church the facts which have monthly told of the condition, progress and needs of the work. Besides the use of the pen, we have endeavored to make use of the voice for the same end. Not a Sunday passes during this oppressive summer but we are urging the claims



of this work upon some congregation. It is but just to say that these personal appeals have been kindly received and liberally responded to; but the general expenditure necessary to carry on the work is so great, that these responses go but a little way toward lightening the present burden. To hear the constant cry for help without being able to answer, to see open doors which we cannot enter, and to receive drafts from our Missionary stations which we know are for the least possible support of those who have given up all for the sake of Christ and preaching His precious Gospel to the heathen, and have no money with which to pay them, which has been the case for a few months past, and is still—these are things which are not calculated to lighten our care. They weigh upon us day and night. We would that we had the power to remove the difficulty, whatever it may be. It may be that we have trusted too much to voice and pen and other human agencies, and not enough in God, whose work it is.

Henceforth, while we shall not relax our labors, we will endeavor to trust more in Him in whom is “all sufficiency,” and who can do all things.



### *LEADING INCIDENTS IN COLDEN HOFFMAN'S LIFE.*

*(Continued.)*

MR. HOFFMAN entered upon his studies for the ministry without any thoughts of becoming a missionary; but he had that simplicity of purpose and devotedness to the service of Christ which made him open to conviction, which kept selfish considerations under control, and made him willing to go wherever the Spirit of God should direct him.

He took a deep interest in the meetings of the Missionary Society of the Seminary, and after he had been at the Institution about a year he wrote in his Journal: “I know not my future course where it may be. I have thoughts of a missionary life, perhaps in Africa. I desire God to send me where He will. I pray that my will may be lost in His.”

#### A SOLEMN APPEAL FOR LABORERS.

A few months after he wrote thus, a very solemn appeal for laborers came to the students from the Rev. Mr., now Bishop Payne, in Africa. The letter was occasioned by the death of the Rev. Mr. Messenger, and the expected return to this country of the Rev. Messrs. Hening and Savage. After the receipt of the letter, a meeting of the Missionary Society was called and the letter read; remarks were made on it by different students, and a resolution passed

to request the Professors to make it the subject of their remarks on the following Thursday evening ; and that day also was appointed for prayer and meditation on the subject.

A few days after this meeting, Mr. Hoffman wrote to his mother : "That some one ought to go, is plain ; many cannot, others will not. I think that we should all be willing to go anywhere that our services are needed: the ministers of Christ are truly to be his stewards; they are not their own, and their own glory, or honor, or well-being, are not to be sought, but their Master's. But how seldom is this found to be the case! Men seek, and Christian ministers seek their own, not the things which are Jesus Christ's. However far I may come short of this spirit of self-dedication, I acknowledge it to be right, and desire to have none other. No earthly plans or projects should keep me from that work which duty seems to direct. Should I feel qualified for the African Mission, and that by going there God's glory would be promoted and His kingdom extended, if I know myself, I am ready to go."

MR. HOFFMAN'S FIRM DECISION TO BE A MISSIONARY.

After great searching of heart, much anxious prayer, and mature consideration of the question, he came to the firm decision of devoting himself to the Missionary life in Africa. Those heart-searching and anxious prayers were increased by the fact that nearly all his friends and every one of his relatives, says a noble-hearted and earnest Christian sister, opposed his being a foreign missionary. The opposition which was hardest to bear was that of the one he loved the most—his own mother ; but happily her opposition lasted only for a short time, after which she gave her cordial assent, she being too deeply imbued with the Spirit of Christ to long refuse that consent. A relative for whom he had great affection, and to whom he was greatly indebted, wrote to him : "It is the opinion of all that it is a very unwise and injudicious step which you have taken," and he reminded him of the duties he owed his own country, his aged mother and other relatives, and spoke of the "pestiferous climate" of Africa. From another relative he received a very discouraging criticism on his intentions, and was told that if he went to Africa and neglected his own country, he would be doing "wrong, great, grievous wrong." From a third he heard as follows : "I see you are still bent on the wild idea of going to Africa ; if your object is to save souls, you can save ten in your own country where you can save one in Africa. I wish you were here, to hear the arguments used by your friends for not going."

## THE SPIRIT IN WHICH HE MET THE OPPOSITION OF HIS RELATIVES.

The spirit in which he met this decided and almost universal opposition of those nearly related to him may be seen in the following extract from one of his letters to his mother: "Your letter, and one from the doctor, reached me this morning. I had been anxiously looking for yours for some days. I was glad to learn that my thoughts about Africa did not depress you. If the Lord shall send me there, mother, you have reason to rejoice and not to sorrow. Shall the labors of ten years of the missionaries in Africa be all lost, for lack of one to go and hold up their hands and sustain them? Shall it be said that while thousands risk their lives for gold, and give their blood for glory, not one is found in our Church to walk in Jesus' footsteps, and make a sacrifice of life, if need be, for His sake? But is there danger of this? It may be so. But oh, let us remember that we are in the Lord's hand; that if he protect us, no evil can come nigh us. Moreover, I think that your impression of the climate is exaggerated; only six out of twenty missionaries who have gone there from our Church have died. The acclimatizing fever is quite under the control of medicine, and though the climate is trying, it is not necessarily fatal. As to the want of laborers at home, it is true, but it is greater abroad; and the truth is reflected all over our land when we carry the light to a distant one."

## HIS GREAT PRACTICAL BENEVOLENCE.

But while Mr. Hoffman's thoughts were so much occupied with the deplorable condition of the heathen abroad, he was at the same time most actively engaged in endeavoring to promote the well-being of those around him, especially of the poor in the neighborhood of the Seminary. One of his fellow-students, the Rev. Charles Ambler, of Charlestown, Va., writes: "Perhaps the most striking feature in the character of our brother was his great practical benevolence. He seemed to have an insatiable thirst for doing good, and was indefatigable in his exertions for that end. As soon as he came to the Seminary he began those rounds among the poor of the neighborhood which he kept up with unflagging diligence until he left for his chosen missionary field. Wherever there were destitute to be relieved, sick to be visited, afflicted to be comforted, or ignorant to be instructed, there he was sure to be found, ministering according to the ability which God had given him. Nor were his efforts to do good confined to those around the Seminary. In his modest and unobtrusive way, he constantly exerted himself to raise the standard of piety among his fellow-students, and especially to promote the spirit of active benevolence among them. He was not satisfied to attend regular devotional meetings, which have always been



statedly held among the students, but would frequently call together special meetings of brethren like-minded with himself, for prayer and conference on the topics of experimental religion, and the best means of promoting their efficiency as ministers of the Gospel. Through his influence mainly, a weekly Prayer-meeting, with special reference to missions, was organized, and kept up to the end of his term, and I believe for many years after: and it seems not improbable that this meeting has, through the blessing of God, been an important agency in fostering the missionary spirit by which our Theological Seminary has been for a long time so remarkably characterized."

#### HIS CHARACTER SPIRITUALLY ESTIMATED.

The Rev. Dr. Sparrow, the venerable and valued Principal of the Alexandria Seminary, writes as follows concerning Mr. Hoffman's Christian character while he was at the Institution:—"Spiritually estimated, I can only say that Mr. Hoffman's character while he was here was marked by more sweetness, humility, devotedness, benevolence, conscientiousness, self-denial and perseverance, *in combination*, than it has been my lot to witness in any other person so young as he. When he left us I felt that it would be well to keep him, if we could, as a missionary among our theological students. He was no star, no meteor, but a well-trimmed lamp which the Lord had lighted and set in our midst, shining brighter and brighter every day. Quite unconsciously on his part, he was a living epistle, seen and read of all his fellow-students to their salutary restraint and positive edification.

"The Professors often talked of the happy influence he exerted, and his companions in study as universally acknowledged it. May the great Head of the Church and Lord of the harvest grant to this Institution, in the future, many such students, and to Africa many such missionaries."



#### OUR MISSIONARY CORRESPONDENCE.

WE have endeavored to impress upon our Missionaries the importance of sending to us, as often as convenient, brief accounts of their work for publication, and we are glad to find that the disposition to do this is increasing, and the result is that our department of Missionary Correspondence is becoming very interesting. It is not always agreeable for the Missionary to write about his own work, and many shrink from it from delicacy and modesty, but we urge them to it as a matter of duty. It is only in this way that the Church can be

made acquainted with the work, and it is only through this acquaintance that interest is begotten.

In our present Number we have letters from Rev. Messrs. Nelson, Auer, Wilcox, Crummell and Gibson. Bishop Payne finds time, amidst his arduous duties, to send regularly his "Monthly Record," thus setting a good example as well as adding much to the life and interest of our Missionary Correspondence.

Mr. Auer, in his peculiar style, gives us a picture of the place, and the work he has so vigorously inaugurated.

Mr. Nelson gives some account of Bishop Williams' labors, of which his own great modesty would probably not permit him to speak, and which shows great activity in his work. Mr. Nelson says they are "few in numbers, but organized and in the field." The force of the native clergy has just been increased by the ordination of Mr. Kiung to the Diaconate, and a "good foundation is being laid" upon which to build. The letters of Messrs. Crummell, Gibson and Wilcox give evidence of a like activity. Three or four services on Sunday, with Sunday-schools, visiting the sick, preaching in surrounding villages and establishing day-schools, leaves no time unemployed. And such vigorous and successful work, as is always the case, brings new and increasing demands. Timbo needs a catechist; Lower Buchanan a day-school, where upwards of sixty scholars attend the Sunday-school, but have no other means of instruction.

We would call particular attention to the needs that are spoken of in these letters—to Mr. Webber's school of seventy scholars, in need of school-books. Mr. Crummell's fifty children at the upper station are rejoicing in the prospect of their pole-chapel, the gift of a young man in New York. He is very desirous of putting a day-school teacher there, that those children may be taught to read, and be kept from heathen influence during the week. One hundred dollars a year would pay such a teacher. A bell for his church at Caldwell, a communion-service, and clothing for poor children, are among the needs. No one can read these letters without being impressed with the great industry and faithfulness of these devoted Missionaries, who are our representatives in heathen lands. Never were men more fully consecrated to their work. Shall they not receive the full, cordial and earnest sympathy of the Church at home? God is signally blessing the work of these men. Shall we not sustain them in it? God is opening before them new and pressing opportunities for Gospel teaching. Shall we not enlarge the work as He thus calls us to do? May the

Lord inspire his people with renewed interest in the great work of sending the Gospel to those who have it not.

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*ARRIVAL OF MRS. HILL.*

MRS. DR. HILL arrived in New York from Athens on the 27th of July.

The schools at Athens having closed for the summer, she is thus able to join her husband, the Doctor, who has been in this country since early in the spring. Dr. Hill has been cordially welcomed by a wide circle of friends, and manifests remarkable vigor and activity for one of his advanced years.

An equally wide and cordial welcome, we doubt not, awaits Mrs. Hill, for whom the relaxation from care and labor must be truly grateful, aside from the joy of beholding again her native land after an absence of thirty-two years.

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MISSIONARY CORRESPONDENCE.

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CHINA.

*LETTER OF REV. ROBERT NELSON.*

SHANGHAI, *May 25th*, 1868.

REV. AND DEAR SIR :—The Pacific Mail Steamer “Costa Rica” leaving here to-morrow, I send you a few lines to tell you of ourselves and work, although I dare say the Bishop and others may do the same thing more satisfactorily.

The Bishop’s short sojourn in China, to the present time, has been the beginning of a pretty active Episcopate.

Arriving here on the 14th of January, the examination of some of the Mission-schools, and the adjustment of some nice, but unpleasant questions, relative to opium-smoking, polygamy, etc., exercised him not a little until the 30th of the same month, when he set out for Han-kow, six hundred miles up the Yang-tze-kiang, with the view of looking for the most promising point for establishing a new and central mission station. On this trip I had the pleasure of accompanying him. We surveyed Kiu-kiang also on our way up—a city of some note, but fearfully desolated by the rebels a few years since. Han-kow, however, seemed a far more important point to be occupied. A great centre of trade, population and influence, embracing in the three cities, Han-kow and Han-yang (on one side of the Yang-tze, divided by the small river Han), and the provincial capitol, Woo-chang, just across the Yang-tze, a population of not less than 1,200,000, with easy access by water to many other regions, and with a dialect substantially Mandarin, this seemed to have very many reasons in its favor. Returning to Shanghai on the 15th



of February, we found Mr. Schereschewsky had gotten here the day after we left, so that (Mr. Höhing being here also) the whole China mission was here together.

On the 1st of March the Bishop held confirmation in Chinese and English. In the afternoon he confirmed thirty-eight Chinese, and in the evening, at the same chancel, eight foreigners.

On the 19th of March the Bishop left us for Pekin, to examine Chi-foo and Tung-chow, in Shan-toong, and Tien-tsin and Pekin, in Pe-chi-le Province, before settling finally upon any point for a new station. Rev. Mr. Höhing accompanied him to Pekin.

He was absent until the 27th of April, having in this time inspected these above-mentioned points, and traveled<sup>a</sup> some 2200 miles, mostly by sea, in steamers, but to a considerable distance, too, by carts and donkeys.

On the 4th of May again he set off with Chai, to visit several of the prominent cities of this plain, Ta-tsong, Soo-chow, Dzang-zoke (where he and Mr. Liggins formerly lived) and other places. Arriving here on the 12th instant, he was busy for some days in preparing Mr. Ngan Young-Kiung for Deacon's orders, by examinations, etc., and in getting up the ordination service for the occasion; and when you consider the Bishop's long absence from China, you will see at once that he had<sup>a</sup> a good deal to do to prepare himself in the various services to be performed, and he has had to perform the Baptismal, Communion, Confirmation and Ordination offices.

On Sunday, the 17th inst., the Bishop admitted to the holy order of Deacons the said Mr. Ngan Young-Kiung in Christ Church, within the walls of the city, the candidate being presented by Rev. E. H. Thomson, the Rev. Mr. Chai-Wong and myself also taking part in the services. The day was unfavorable to a congregation; notwithstanding, a large majority of the Chinese communicants and several foreigners partook of the Lord's Supper. The surplice worn by the candidate was once the property of his former teacher, Mr. Points, by whom, in the providence of God, he was sent to America to be educated. In the afternoon the Bishop baptized two children of Mr. Tong (once in Deacon's orders himself) and confirmed four Chinese.

Last night, in the Mission Chapel, he again confirmed three foreigners; and now he is expecting to set out within this week for Han-kow, where, all things considered, he thinks it best to establish a new station. He proposes to take with him the newly-ordained Deacon, and Mr. Höhing will probably join them there.

Mr. and Mrs. Thomson left us a<sup>a</sup> few days since (the 22d) for a little trip to Ning-po, expecting to be absent about two weeks. Mr. and Mrs. Schereschewsky are also expecting to take their departure for Pekin within a few days, so that we shall be left on short allowance of force here, and with a small list even there, with which to begin a new station. We are organized, however, and in the field, and taking into account the native clergy, and the fact that the foreign portion of the force is in some part very

well furnished, and the rest of us able to make ourselves understood generally where we live, we hope that we have a good foundation laid, which, however, it must be remembered, is only a foundation, and must be built upon. Where is the material?

We rejoice in the intelligence that in the Theological Seminary at Alexandria, Virginia, there are several who are booked for China. Could the vastness of the field here be realized, and the greatness of the need, it would seem impossible that men or money could be withheld, which are needed to do this work.

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### AFRICA.

#### LETTER FROM THE REV. ALEXANDER CRUMMELL.

CALDWELL, MONROVIA, LIBERIA, W. A., *May 20th*, 1868.

REV. AND DEAR BROTHER:—I thank you very much for your kind favor of the 16th of January, which came to me by the evening mail. I am more than cheered by the intelligence that funds are already in hand for my chapel for Upper Caldwell. I have at once got poles cut; and before this leaves I hope to have the chapel well nigh built—a chapel 16x24—to be used for Sunday-school, and, in the “dires,” for preaching on Sunday nights, and once during the week. I hope monetary matters may soon take such a turn in U. S. A. that, ere long, I may be authorized to open a day-school in that chapel. Fifty American born, or rather civilized Liberian children, ought not to be allowed to grow up in ignorance of letters. In absolute ignorance they cannot grow up; for alas! they are learning all evil things from the heathen. And what will the next generation be?

#### ANOTHER DANGER THAN HEATHENISM.

Moreover, we have well nigh at hand another and, I think, as dread a danger impending. The Roman Catholics, in a very brief time, will be in our midst with large charities and profuse gifts of money. Ten years have passed since they sent word they intended to occupy Liberia, and now the news comes to us again from Sierra Leone. Already have they seduced some few Liberians, sojourning at Freetown; and *two*, I hear, have been re-baptized by them. Here they will make an easy prey of our people, for alas! such a thing as catechising is but seldom known in Liberia. I am speaking of Christians in general in this country. Our religion is too generally one of excitement, and too often marred with the taint of corrupting Antinomianism; and the training of the people has been so very much neglected, that there are very few who can give a reason of the faith they profess; very few who have ever read their Bibles.

It is these things which fill me with anxiety on the expected approach of the Romanists to our communities. At Sierra Leone they have established themselves at Freetown with power and influence, and are now spreading out to Waterloo, Regent and other old Stations. Just so would they do here, and believe

me our Church is the only body capable just now of meeting them, and preserving our poor people from their delusions and errors and idolatries.

#### WAY TO AVERT THE EVIL.

And this is the reason why I give myself up so much to school work both week-day and Sunday. I feel unwilling to await their arrival. I am anxious to gather all these children in schools as soon as possible, and give them thorough Christian instruction and daily catechising. I am especially encouraged to do this by the case of a little boy who came to my day-school last September. While catechising the children, I talk freely to them upon the subject before them. This little boy, at the very first, sat and drank in my words as I talked about the goodness and piety of little children; went home to his parents, related all I had said, commenced prayer and a religious life, and the other day died a most beautiful death. Men of forty and fifty were glad to converse with this little child, and to learn the good things of God from his childish lips. And just the same good results I am witnessing among others of my day scholars, one of whom was confirmed at the Bishop's visitation.

I hope to be able to open the upper chapel for Sunday-school before this letter reaches you; and I do trust some providence may open the way for me to put a school teacher there for a day-school before many months have elapsed. One hundred dollars a year would pay one. I am happy that I am able to report to you growth and progress in work at this station. On Sunday one native man, a Pessah, was confirmed with four Liberians. At the same time I baptized this native man's infant child. On the Sunday following I baptized *two* converts, Congo women, who have embraced the faith with every mark of humility and conviction. I visit them regularly once a week and catechise them. At the Congo villages I find attentive congregations, and several persons who seem serious, but not as yet decided.

St. Peter's Chapel almost invariably is full. The Bible-classes are well attended both in Virginia and Caldwell, and, latterly, children attend them as well as adults. The day-school is now under the care of my son, Mr. Sidney G. Crummell, who is fast raising it to the rank of a grammar-school, and purposes at an early day commencing algebra, philosophy, and with the boys Latin.

I am glad that I can say, with great thankfulness to Almighty God, that the moral influence of the school is felt and acknowledged throughout the community. Everybody speaks of the changed and altered demeanor of my school children.

There is one great drawback—I have no school-room, and am deficient in all the appliances and apparatus of school teaching. My congregation, very poor people, have given me over six thousand bricks to build a school-house.

Relative to the work in general in this country, albeit the results are by no means as large as is desirable, yet I believe we are making progress alike in moral impression upon the community, and in acquisition of members to our churches and our schools.



## BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Sunday (4th after Easter), May 10th.*—On Wednesday evening our usual Missionary meeting was held.

On Monday I commenced the regular instruction of the parties lately baptized, hoping that other heathens who are considering the subject of baptism may be induced to attend with them.

In my visits through the heathen villages during the week, I have found a remarkable docility among the people, men, women and children, in listening to the things of God. At the same time I learn, with great regret, that (probably owing to the loss of two men in the river) a delegation has been sent to *Patyi*, the oracle on the Upper Cavalla. Like some in old times, these people seem to "fear God and worship idols," because they *fear* these latter more.

This morning, at the early seven and a-half o'clock service, Rev. J. G. Auer lectured on the Gospel and Epistles, and I baptized the infant son of E. M. Herring, Catechist of Rockbookah Station. He was named *Joseph Turner*, for one of our Christian villagers, killed in battle several years ago.

I preached at ten and a-half o'clock to a Grebo congregation. Leaving the oversight of the Sunday-school to Rev. J. G. Auer in the afternoon, This evening I was able to preach again, from 1 Thess. iii. 8-13. The house was full of attentive and apparently interested hearers. Our music has been much improved by the presence of Mr. Auer and the melodeon.

*Sunday (5th after Easter), May 17th.*—On Wednesday, Mr. Jones being sick, I preached in his stead, Mr. Auer reading service.

On Thursday, learning that Miss Gregg was quite sick at Rocktown, Miss Scott (according to her kind request) was sent up to visit her. She has not yet returned.

On Thursday letters and papers came from the United States. They were *not* encouraging to Missionaries who live in the life and prosperity of the Christian world. May the Saviour of the world raise up instruments to preserve the faith, by spreading it among nations yet in unbelief and ruin. Oh for a strong foreign missionary war to draw hearts and hands together!

Two cases of interest have come to my knowledge during the week. An aged woman, living near the mission premises, struggles into the light of the Gospel. A younger woman, wife of my gardener, desires baptism, and a poor leper, father of Catechist Farr's wife, looks away from the earth, full of trouble, to Him who came to save.

This evening Mr. Jones read service and I preached, from first morning lesson, Zech. viii. 20, 23, a sermon for the Jews.

*Sunday (after Ascension), May 24th.*—On Wednesday evening, Mr. Jones being sick, I again preached. On Friday afternoon I rode to Düma Lu, and preached to a small congregation, most of the people being on their rice farms. During the week I have visited in the afternoons through four of the heathen

villages. The usual docility and politeness characterized the people. One young man visited my study for conversation, who I trust is not far from the kingdom of heaven. I was cheered yesterday by a note from Rev. Samuel Seton, informing me of the baptism of an aged heathen woman.

We have had to-day the usual routine of four services, including Sunday-school in the afternoon. Mr. Auer kindly takes the heathen children from town in the boys' school-house, instructing them in his lively style, and leaving to me the boys' school in church. The ladies have always had Sunday-school of girls and female Christian villagers in the girls' school-house.

*Whitsun Day, May 31st.*—Last Sunday Miss Scott returned from Rocktown, where she had remained for a week with Miss Gregg. The latter, though better, is in a sad state. At her own request she was allowed to remove to Rocktown, with a view to giving her energies to vernacular-schools, for which there is a wide sphere at that place. Sick when she went there, she has continued so ever since. We had a visit from Mr. Ware on the day that Miss Scott returned. He came down to consult me with reference to removing ere long to Fishtown. Since Mrs. Cassell assumed the charge of the Orphan Asylum, and the ordination of Messrs. Ferguson and Seton, he is no longer needed at the Cape. Associated with Mr. Auer, or some other missionary, he would find a wide sphere of usefulness among the four thousand inhabitants of Fishtown and Middletown.

On Friday evening we had the Christian Supper. On this occasion there was the manifestation of some heathenism still lurking among our Christians. Some parties who had cooked the rice for the repast had abstracted so much for *this service* as not to leave enough for some of the guests. This misdemeanor was sharply reprov'd, and will probably not recur. We have a change in the office of Bodio (High-Priest) in town. According to the directions of *Patyi* (demon-man), lately consulted, the late incumbent *made watch* to prevent the termination of the impending war! And therefore he must be removed and his place supplied by a younger man of the same family, the office being hereditary in one family. The new incumbent has the virtue of reticence. The former officer always seemed to be a good man. This afternoon we had the Communion service in Grebo. Notwithstanding the very rainy weather, there were *forty-one* persons present to participate.

*Trinity Sunday, June 7th.*—On Thursday last I baptized the leper Honebu, probably near his death. The baptism was strenuously opposed by wife and sister, because they feared he would be buried in the Christian graveyard near an old enemy, and that no animal would be slaughtered at his death for the people to eat! A woman in town, professing faith in Christ, promptly declined baptism, because, she said, it was her impression that candidates *were thrown into the sea*, after the manner practised on those from whom a *demon is expelled*! Though rainy, we have had to-day four regular services.

## REPORT OF REV. J. G. AUER.

CAVALLA, May 22, 1868.

The daily routine in a teacher's life is in many respects monotonous—a simple repetition of duties from week to week, although every new day brings new lessons and new pages to be learned. But the things we learn have so much to do with God's word and God's works, and the pupils we teach present such a variety of capacity and character, that every day brings interest and labor and trial of patience and pleasure and satisfaction to make one enjoy the whole, and never wish it were over. The only real trouble is that clock (for we have a good substantial clock), tingling the past hours into our ears before we are aware of it. But let us look at the *place and the inmates, and their doings.*

CAVALLA.—This is Cavalla, where Bishop Payne has been at work for over twenty years. There are four or five heathen towns (fenced in) just round about us. That is a good workshop and handy; but the nearer one is on the station itself. The first thing you come to, after having passed the civilized-looking gate, is the Church of the Epiphany, built of stone, with a pretty square tower and cocoa-palms in front. Then comes a good-sized school-house for boys. It was built by the Sunday-school of Christ Church, Germantown, Pa. If you come a little nearer, you may read this fact on a white marble slab in front of the house. The basement is of stone (I mean the basement of the house), and contains store-rooms and a dining-room. Above that the building is of wood. First, a large school-room, which was formerly occupied by the boys' boarding-school, and now by twelve young men, constituting the "Hoffman Institute." On the same floor is the printing office, where two young men (the tallest we have) are at work with a monthly paper, called the *Cavalla Messenger*, and other little publications for the use of our schools, etc. Up-stairs, under the roof, are the sleeping places for the double school, and a corner is used as a school-room for about twenty younger boys with their native teacher. The third building is the Bishop's house, which holds me too, besides some other people. And behind that comes a two-storied frame-house for the girls. In this our morning and evening prayers are held for all the scholars. And after that comes the Christian village, with two principal streets; but as they have no names at the corners yet, I do not know what they are. The house of the native Deacon is the first, and then you find the laity in their different occupations. There is also a hospital in small style.

At 6 in the morning the day has come, year in, year out, and the boys go out with their hoes to do a little farming. At 7 o'clock the bell rings—first at the boys' house (for they have the clock), and then a large bell at the girls' house. That means morning prayer, which is conducted by the Deacon. A few minutes afterwards *our* bell rings, and then we have prayers in the Bishop's parlor. At 8, three breakfast bells ring in the three different houses.



The boys and young men have boiled cassada (a sort of potato), with a small piece of fish, and water as much as they like, for the pump is right before them. At 9 the bells make their noise louder than ever; that's for school. We sing again a few verses and pray a few collects, then the small boys go upstairs, except when we have Bible history with catechization or singing; for then we keep together for an hour. Lessons are heard, new ones given and explained, different exercises of mind and voice gone through, till 2 o'clock. When young people have come out of heathenism, sometimes not before they have grown up, the development of the mind does not proceed as evenly as when one has been learning from childhood; and when a large student with a beard makes mistakes in English grammar or otherwise, it looks so much more out of the way than when little ones do the same things. Here is one who goes through the Bible the first time, and names are hard for him. Now he knew that when the Philistines brought back the ark to Bethshemesh, there were cows somewhere in the story, and therefore he good-naturedly told us that Bethshemesh was a big cow. Another one writes a composition on the cow, and says "she belongs to the beneficial kingdom." But you ought to hear them sing—sometimes the young men alone, and sometimes the little boys with their smaller voices with them in a regular chorus. We sing chants for the church, and the good old simple tunes that have cheered and comforted many a heart in other parts of the world. Then the young men play on the melodeon twice a week. Talents are different also in music, but all make progress; they do, and we shall soon have more than one organist in these quarters. The best studies are the Scriptures; that's what we all, small and great, like and enjoy, and, thank God! we have plenty of it every day. And all these grand truths and texts and hymns do their quiet, steady work in these young people, and the future of Africa looks brighter more and more. In the afternoon there is some farm-work again—a wholesome and profitable exercise. We are a little too near the sea, for the sea-wind is not favorable to most plants, and the soil is sandy; but diligence and perseverance have overcome a good deal, and our sweet potatoes are as nice and mealy as any you taste in America.

At about 5 P.M. the school-bells ring for supper (or dinner, if you like that better). It consists of boiled rice with a small piece of salt meat, and is the second and last meal for the day. Sometimes a small fellow comes to me after evening prayer with the request, "Let me go into the village to eat a piece of cassada, somebody give me?" It's against rules, but you let him go. Sometimes our young men go out hunting on Saturdays, and bring home an antelope or two, or nothing, or a boa-constrictor, as they did once. At 6 P.M. we have prayers. At present we read the Acts of the Apostles, and ask questions thereon. There are quite a number of small folks, children of our Christians, who sit about the teachers on low benches, or at my feet, and answer to their names with "pleasant," instead of "present." They often go to sleep after the singing of our Grebo Hymn; but they like to be there, sleeping or waking.

There is some more private study till 9, when the bells ring out, "Go to bed! go to bed!" They have said that long ago, and I am still writing; but then I never obey these bells, except when school begins and ends.

Another time I will say something about our Sundays and the work of preaching. It is a blessed thing, this work for the Master. He gives us some penny or other every day, not waiting till the work is done, but helping us all along. And then His kingdom is really coming, even here; even the heathens see that. And up in heaven they already sing as with the voice of thunder, saying: "Now the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign for ever and ever." Amen.

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REPORT OF REV. G. W. GIBSON.

MONROVIA, May 12th, 1868.

DEAR SIR:—Having noticed a suggestion in the March Number of the SPIRIT OF MISSIONS, under the head of "*A way of exciting the heart interest of the Church in Missions*," I have concluded to send communications more frequently, hoping thereby to render some service toward extending the interest in our work.

By the last mail I forwarded a report, through the secretary of the Liberian Church, up to April. I now send extracts from my journal for the month of April.

*Tuesday, 31st March.* Started out this morning at half-past five o'clock to visit Congo Town, twelve miles off. After stopping at several intermediate places, at each of which were two or three families—Liberians, natives and—Congoes, I reached the town about eleven o'clock. Finding that most of the men were out to their farms, and that the only suitable place for holding service was a thatched chapel, belonging to the Methodists, and that the official members connected with it were absent, I did not attempt to hold Divine service, but spent about three hours in visiting from house to house, and imparting catechetical instruction. My visits were cordially received, and urgent requests made that I return and open a regular service there. They pressed upon me to open a day-school for their children.

*Sunday, April 5th.* Preached twice to-day in Trinity Church and administered the Lord's Supper.

*Monday, 6th.* Called on to bury an infant daughter of Mr. and Mrs. W. Mrs. W. was a Sabbath-school pupil, four years ago: has since become a teacher, a wife, and the bereaved mother of her second daughter.

*Wednesday, 8th.* Spent the forenoon in visiting and distributing tracts.

*Good Friday, 10th.* A precious season to the hearts of many this day. Held three services to-day, all of which were well attended with faithful devotional souls—a morning service at six o'clock, a second service at half-past ten, and the third at half-past three o'clock P. M.

*Easter Sunday, 12th.* This has been a glorious day. The blessed Spirit seemed to be with us in an especial manner. Held an early service at six o'clock in the morning, reading the lessons with morning prayer, after which a hymn was sung, a few remarks made applicable to the season, but bearing particularly upon the conduct of the pious women who not only lingered at the cross of their Lord, but were the first at the sepulchre with sweet spices and ointments to embalm his body. How properly may we imitate their example, by entering His temple early on the morning of the anniversary of His resurrection, with the incense of prayers and praises to His name.

At ten o'clock a large audience assembled, when the service for the day was resumed, beginning with the Litany. After the ante-communion service and sermon, the Lord's Supper was administered, and so impressive was the ordinance, that almost the entire church was in tears. A third service, at half-past three o'clock, closed the exercises for the day.

*March 19th (Sunday after Easter).* Attended my usual Sabbath morning service at Krootown at half-past eight o'clock, with Mr. R. Fuller, who aids me at this station. Besides the congregation of Kroomen, residents of the place, we had this morning a number of visitors present who were Mandingo traders from the interior. At the close of the discourse to the Kroomen, I obtained the service of an interpreter and preached Christ to them. They manifested deep interest in what was said, and at the conclusion of service came forward eagerly to shake hands with me, and to conduct me to their lodgings to see the head man of the party.

#### HAPPY DEATH OF LITTLE CHARLIE.

Held service at half-past ten o'clock in Trinity Church and preached. Baptized three infants. Superintended the Sabbath-school in the afternoon, and spoke to the children on the happy death of one of their school-mates, "little Charlie," a boy of about eleven years of age, who died yesterday, and whose funeral we were about to attend at the close of school. Charlie was an interesting child, whom every one loved who knew him. He attended our day and Sabbath-school from the time that he was four years of age up to his illness, three weeks ago. He was one of six little boys that composed Mrs. McGill's Testament-class in the Sabbath-school. Had been carefully instructed in the Creed, Commandments and other portions of the Church Catechism. Had also been carefully taught from the second and third volumes of the Union Scripture Questions. Although young, he became wise unto salvation. Meeting with an accident in a fall which injured his spine, he was brought to an early grave, after a short illness. On his sick bed he expressed a desire to see his Sunday-school superintendent, teacher and fellow-pupils, who flocked to see him. He told them that he was going to die and to live with Jesus in heaven, and exhorted them to meet him there. He sent for his father, who was from home at work, and urged him to repent and turn to God. His father is an irreligious man. He exhorted his mother, who is a professor, to



live close to God. He died praising the Saviour whom he had so early learned to love.

*Thursday, 23d.* Made a number of visits to-day. Called to see Mrs. W., lately from Bassa County. Has had some acquaintance with our church and thinks of becoming a member. Mrs. C., for several months a Congregational member, now applies to become a communicant. Mr. W., a Baptist, has made several visits to the church, and now expresses a desire to leave his former connection and join us, together with his wife. Has a child that he wishes me to baptize also.

*Friday, 24th.* God has been gracious to us this day in blessing us with the birth of a son. Two sons and a daughter now constitute our number of children that are living. May we have grace to train them up in the nurture and admonition of the Lord. Attended my weekly lecture this afternoon at four o'clock.

*Second Sunday after Easter, 26th.* Service and Sabbath-school at Krootown this morning, conducted by Mr. Fuller, my assistant. Held service and preached in Trinity Church in the forenoon. A heavy rain in the afternoon prevented Sabbath-school and evening service.

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### QUARTERLY REPORT OF THE REV. ALEXANDER CRUMMELL.

CALDWELL, LIBERIA, W. A., June 1st, 1868.

REV. AND DEAR BROTHER :—The following is my account of duties and services for the quarter, viz., from 1st March to 1st June :—*Baptisms*, five Liberians and five natives, of which eight were infants and two adults (Congo women); total, ten. *Confirmed*: four Liberians, one native; total, five. *Communicants* added, six; former number, twenty-two; total, twenty-eight. *Funerals*, two. *Holy Communion* administered, three times. *Parish School*: children, twenty-nine (of which number two are natives). *Sunday-schools*: Lower Caldwell added, this quarter, eight; total number, eighteen; Upper Caldwell, twenty-four; Virginia, fifteen; New Georgia, twelve. *Confirmation Class*: two Congoes and seven Liberians; total, nine. *Bible Classes* in Caldwell and Virginia, held every Thursday and Friday. *The Congo towns* are visited once every week, and the Congo converts catechised and instructed. Occasionally the rains have interfered with this duty.

1. *Services*.—In Caldwell Divine service has been regularly held every Sunday morning, and the attendance is always good. On Monday morning we have service and a lecture, and the attendance, though not large, is encouraging. Several of the parish scholars attend. Extra services were held during Lent, on Easter Monday and on Ascension Day. Save two or three Sundays, when heavy rains have interfered (it is now the “rainy season”), services have been regularly held in Virginia, where the attendance is improving. On

the visitation of Bishop Payne, my Catechist, Mr. Daldron, was ordained Deacon and removed to another station, and, as a consequence, services have been suspended for a few weeks at New Georgia. They will be resumed, however, at that important station in a few days, as one of my students, Mr. Starks, volunteered to Lay read there.

2. *Schools*.—The attendance during the dry season has been large, and all the children now read, save two little ones. Since the "rains" commenced, the number has been reduced to twenty-six. Besides the ordinary branches of education, algebra has just been commenced, and the master intends, next term, to put some of the more advanced scholars in Latin. The school is now under the charge of my son, Mr. Sidney G. Crummell. The attendance now is much more uniform and regular than formerly, for I have succeeded in persuading parents to send their children to school, notwithstanding their poor clothes.

3. *Spiritual Instruction*.—Aside from Divine services, the younger children are catechised daily in the parish-school, and every other day the elder children have a Bible lesson and an exercise in the Church Catechism under my own direction. The Bible-classes have been kept up, as usual, Thursdays and Fridays in Virginia and Caldwell. Latterly, children have attended these classes as well as adults. In Lower Caldwell there has been the addition of eight scholars. Through the great kindness of a gentleman in the United States, Mr. Augustus W. Reynolds, a pole school-house is being erected for the Upper Caldwell Sunday-school. Heretofore when they have met, they had to sit with their feet upon the damp ground. This timely gift is a real benefaction. The building will serve for Sunday evening lectures in the dry season, which the people have earnestly requested me to commence. I am more than thankful for it.

4. *Charities*.—St. Peter's congregation, Caldwell, is composed of poor people, but they are always willing to give. At the annual meeting, Easter Monday, the contributions for current expenses amounted to nine dollars and fifty cents. Collections are made every Sunday morning. One sick member is supplied with his rice for ten weeks by the special contribution of ten members. Bricks to the number of seven thousand have been given by members for the erection of a school-house.

5. *Needs*.—With a full knowledge of the excessive burdens upon the Committee, I may, perhaps, be permitted to state the needs of this station :

1. *A Bell*.—We have no means of indicating time for worship. The sound of a horn, which we now use, reaches but a short distance.

2. *Communion Service*.—Rather than lose the benefit of the Lord's Supper, we use, perforce, quite unseemly articles. We shall be glad if some generous congregation or person will kindly furnish us with a proper Communion service.

3. I beg to mention again the needs of poor children and widows, with respect to clothing.

I close my report with most grateful acknowledgements to William Tracy,

Esq., of New York City, and Mrs. Dr. B. Mears, of Philadelphia, for Sunday and day-school books, without which all my schools would have been closed. I am under great obligations to Mrs. Dr. B. Mears for a beautiful surplice, by which I am enabled to be robed at each of my stations.

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### SEMI-ANNUAL REPORT OF REV. J. K. WILCOX.

BASSA STATION, *June 9th*, 1868.

The Missionary in charge of Bassa Station begs to submit the following semi-annual report ending June 1st. In doing this he must first, however, return thanks to Almighty God for His many blessings and mercies to him during the half year. He has enjoyed uninterrupted good health, and has been enabled to attend to all of his duties.

Services have been kept up regularly in the *court-room* every Sunday morning at 10 o'clock, besides, he has preached in one of the native villages around before *breakfast* every Sunday morning. Sunday afternoons have been devoted to the Sunday-school, except on the *first* and *third* Sundays of every month, when he preaches at Lower Buchanan, four miles distant. Owing to the court-room being used generally during the week by the government, he has been unable to have any regular weekly services. Services have been held, however, on *Christmas Day*, *Ash Wednesday* and *Good Friday*, etc.

#### CHURCH EDIFICE.

He feels greatly the need of a church edifice—in fact, he can do but very little in the way of regular preaching without a church. He is still engaged securing stones and bricks and the wood material for the church. He is sorry to notice that funds come in so slowly from friends in America for this object. This fact has made him modify his plans with regard to the size of the church. Instead of 70x40, which he first contemplated, it will be 50x35, and only one story high. He fears, from the signs of the times, that it will be sometime ere the church will be finished. He does not despair, however; he feels satisfied that God in His own time will accomplish His work.

The *court-room* where he holds services is in such a bad state that he fears he will be obliged to suspend services during the rainy season, or until the government completes the repairs on it. He is using the one hundred dollars appropriated by the Committee in assisting the government to repair it.

#### NATIVE VILLAGES.

He has been enabled to preach in nearly all the native villages around the station, and everywhere he has gone he has met with attentive listeners, *men anxious* to hear the word of truth. Never before has he ever met with such encouraging signs. He hopes to open Sunday-schools in some of the villages shortly.



## COMMUNICANTS.

Present number of communicants is twenty-five; he has had an addition of three since the beginning of the year; one has removed to Cape Palmas.

## BAPTISMS.

Eleven children have been baptized during the half year, one being by Bishop Payne; of those remaining, three are natives and the rest Liberians.

## CONFIRMATIONS.

The Bishop confirmed, in March last, a small class of three adults, two of whom being natives of Sierra Leone.

## DEATH.

Mr. P. D. A. Gilchrist, our former day-school teacher; a communicant, died of *bilious fever* on the 4th of May last.

## SUNDAY-SCHOOLS.

He has two Sunday-schools in connection with the station—one here, and the other at Lower Buchanan, four miles distant, each numbering sixty scholars, making a total of one hundred and twenty. He has connected with the *two* schools, *two* superintendents and *twelve* teachers. Both of the Sunday-schools are catechised regularly every month. They afford a great deal of encouragement to the Missionary. "*The Carrier Dove*," and "*Ten Weeks' Paper*," always meet with a hearty welcome from the children. He must here attest to the earnestness and devotedness with which the teachers and superintendents have discharged their onerous duties Sabbath after Sabbath.

## TEACHERS' MEETING.

This is a monthly meeting of all the teachers and superintendents to consult upon measures best adapted to promote the interest of the Sunday-school. He regards this as the *life* of the Sabbath-school.

## DAY-SCHOOL.

The day-school numbers seventy scholars, and he is happy to say that, since Mr. Webber has taken charge of it the scholars show a decided improvement in every branch of mental and moral culture. Mr. W's, system of teaching is certainly admirable. It does not only engage all the attention of the scholars, but it also gives them a pleasure in the exercise. He is very much in need of school-books, such as *geographies*, *grammars*, *arithmetics*, *spelling-books*, *reading-books*, *copy-books*, *philosophies*, *Elements of Astronomy*, *slates*, *pencils*, *ink*, *atlases*, *pens*, etc. He hopes the Committee will try and send a supply of these necessities by the first opportunity.

He hopes provision may soon be made for another day-school at Lower Buchanan, as there are upwards of sixty scholars there, who are members of our Sunday-school, who have no other means of instruction. \$250 will support a teacher for that school.

## MISSIONARY TOURS.

He has been enabled to make one extensive missionary tour on the Liberian coast, visiting and preaching in all the important towns seventy-five miles down. As the schooner did not go any farther down, he had to return. He has already sent full accounts of his tour. He trusts to be able to do much work of the kind (D. V.) the next dry season. At Timbo, one of the towns in which he baptized four children, he has opened a Sabbath-school; he thinks a pious catechist will be able to do much good there among the natives.

## GENERAL REMARKS.

In every department of his work he has much for which to thank God and take courage. Among his colonist congregation, there is a steady growth in Christian knowledge, devotedness and piety. Among the natives, the Macedonian cry may be heard more distinct than ever—"Come over and help us."

With the boat which is now in course of erection, the noble gift from St. John's Sabbath-school, Elizabeth City, New Jersey, and for which additional amounts have been given, which will therefore give a boat of *proper size*, he will be able to do much itinerant labor among the natives on the banks of the St. John, Mecklin and Benson rivers.

## CONCLUSION.

In this semi-annual review of his work, while he has much to humble him, his best services being mingled with sin, yet, thanks be unto God, he has ever felt the presence of the Holy Spirit guiding, sustaining and comforting him in all his endeavors to extend the kingdom of God's dear Son. And now unto "the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever." Amen.

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 VESSEL FOR AFRICA.

The Brig "Ann" will sail from New York for Monrovia, Cape Palmas, etc., Liberia, West Coast of Africa, on or about the 15th of September.

The Secretary and general Agent of the Foreign Committee will forward any letters or packages sent to his care. 19 BIBLE HOUSE, NEW YORK.

Contributors will please furnish for the Ship's Manifest, Invoices showing contents and value of packages.

## BOOKS RECEIVED.

THEOLOGICAL INDEX. REFERENCES TO THE PRINCIPAL WORKS IN EVERY DEPARTMENT OF RELIGIOUS LITERATURE. EMBRACING NEARLY SEVENTY THOUSAND CITATIONS, ALPHABETICALLY ARRANGED UNDER TWO THOUSAND HEADS. BY HOWARD MALCOLM, D.D., LL.D. BOSTON: GOULD & LINCOLN. 1868.

Dr. Malcolm was for some time President of the Lewisburg University, Pa., and has long been known as one of the most learned divines of the Baptist Church. His aim in this book is to furnish a ready reference to the most valuable works on all theological and religious topics which are now accessible. The way in which the book has been brought to its present state of completeness is thus stated in the Preface:—"On assuming the pastorate of a church in 1820, I purchased, under the guidance of my honored instructors in theology, Drs. Staughton, Alexander and Miller, about two thousand volumes. But to many of them I was a stranger, and often found that I had help at hand when it was too late for my purpose. For my own convenience, I arranged the entire contents of my library in the manner here exhibited. For aid in future investigations, references were added, as important books came under my notice in reviews or elsewhere. Lying constantly on my desk for over forty years, and receiving almost daily additions, the book grew without any sensible deduction of time from my proper pursuits, and since my retirement from professional life I have found pleasant occupation in endeavoring to give it completeness." The work evinces great skill and scholarship, and it has been executed on an exceedingly liberal and catholic basis. Under EPISCOPACY, for instance, we find no less than one hundred and two books referred to which were written in advocacy of it, including, of course, those of Bingham, Hooker, Pearson, Archbishops Usher, Potter, and other standards among us. Under LITURGIES, thirty-six in advocacy, and HISTORY OF LITURGIES as many more. Under BOOK OF COMMON PRAYER, fifty-three in advocacy or explanation of it. The list under MISSIONS is especially rich and full, there being one hundred and forty-nine works on the subject generally, one hundred and thirty-four on Missions in Asia, forty-nine on those in Africa, sixty-six on those in America, and thirty-one on those in Polynesia. Works on the various systems of Heathenism are referred to under the heads of Brahmaism, Buddhism, &c. Such a complete Index has long been a desideratum, and we have no doubt that Dr. Malcolm's work will meet with much favor among studious clergymen and scholars generally.



THE MASSACRE OF ST. BARTHOLOMEW. PRECEDED BY A HISTORY OF THE RELIGIOUS WARS IN THE REIGN OF CHARLES THE NINTH. BY HENRY WHITE. WITH ILLUSTRATIONS. NEW YORK: HARPER & BROTHERS.

This is a vivid description by a master-hand of the bitter persecutions to which the Protestants of France were subjected in the sixteenth century and which culminated in the horrible tragedy of St. Bartholomew's Day. The author says that he has written his book not with the desire to rekindle the embers of religious strife, but to show that persecution is a mistake, and that the final victory is not with the successful persecutor. The examples, too, of patience and firmness under torture, of self-devotion, of childlike reliance on the promises of God, of obedience to conscience and of faithfulness to duty, are fruitful for all ages.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 1 to August 1, 1868:—

### MAINE.

Saco—Trinity..... \$5 00

### MASSACHUSETTS.

Boston—Trinity, Mrs. Scriggins..... 40 00  
Dedham—St. Paul's..... 50 00  
Dorchester—M. L. Bradford, Esq..... 100 00  
Groton—Family box, for China..... 30 00  
Holliston—Redeemer..... 6 00  
Taunton—Mr. S. L. Crocker..... 50 50 276 50

### RHODE ISLAND.

Providence—Robert's Miss. box..... 7 50  
St. John's, a member..... 5 00  
Westerly—Christ, \$160.02; S. S., \$165.  
89; five ct. coll., \$67.38 per  
A. C. M. S..... 392 79 405 29

### CONNECTICUT.

Bethany—Christ..... 8 00  
Hartford—Trinity, a member..... 100 00  
New Haven—St. John's, for Cretan Relief..... 14 40  
Seymour—Trinity..... 10 00  
Southport—Trinity, \$18.50; S. S., for ed.  
Walter Bulkley, Africa,  
\$50. In memoriam, \$15. 81 50 213 90

### NEW YORK.

Brooklyn—Lennie's Miss'y box..... 4 66  
Cooperstown—Christ..... 12 00  
Port Edward—Mary and James E. Norton's Miss'y box..... 5 00  
Greenpoint—Est. of Mary E. Woods..... 15 50  
Huntington—St. John's, for Athens, Gr..... 25 50  
Manhattanville—St. Mary's..... 20 00  
New York—Annunciation..... 38 88  
Intercessor..... 115 05  
A brother and sister's Miss.  
box..... 10 00  
Miss D..... 1 00  
C. H. Dabney, for China,  
\$1; Africa, \$50..... 150 00

A friend..... 10 00  
K. R..... 7 00  
Saugerties—Rev. Dr. Robertson's annl  
sub. to Africa..... 25 00  
Whitestone—Grace..... 100 00 539 59

### WESTERN NEW YORK.

Auburn—St. Peter's..... 30 00  
Avon—Zion..... 5 00  
Baldwinsville—Grace..... 7 68  
Batavia—St. James..... 31 76  
Bath—St. Thomas..... 16 60  
Binghamton—Christ, \$8.25; for Africa,  
\$8.23..... 16 48  
Brookport—St. Luke's..... 2 00  
Buffalo—Trinity..... 46 07  
Carthage—Grace..... 3 20  
Cayuga..... 1 40  
Catharine—St. John's..... 3 00  
Champion—St. John's..... 2 75  
Clyde—St. John's..... 8 00  
Constableville—St. Paul's..... 8 39  
Corning—Christ..... 7 10  
Elmira—Trinity..... 9 45  
Geneva—St. Peter's Chapel..... 4 50  
Trinity..... 42 05  
Greene—Zion..... 14 60  
Havana—St. Paul's..... 1 25  
Holland Patent—St. Paul's..... 2 38  
Ithaca—St. John's, \$34.63; Mr. J. P.  
McG., \$100..... 134 63  
Jordan—Christ..... 4 00  
Mayville—St. Paul's..... 5 00  
McLean—Zion..... 1 72  
New Berlin—St. Andrew's..... 11 80  
New Hartford—St. Stephen's, \$9.33;  
for Cretans, \$1.80..... 10 14  
Norwich—Emmanuel..... 17 32  
Oriskany—St. Peter's, for Cretan relief..... 2 75  
Oswego—Christ, \$26.64; for Greece, \$2.50  
Oxford—St. Paul's..... 90 00  
Palmyra—Zion..... 6 64  
Penn Yan—St. Mark's..... 2 75  
Port Leyden—St. Mark's..... 1 20  
Seneca Falls—Trinity..... 25 80  
Skeneateles—St. James'..... 10 72

<i>Syracuse</i> —St. James'.....	11 36			<i>Martinsburgh</i> —Miss Laura Rankin,			
St. Paul's .....	24 24			Miss'y Box.....	80	50	12
<i>Waterloo</i> —St. Paul's.....	36 67						
E., for Cretan Mission.....	1 00	690	34				
				LOUISIANA.			
NEW JERSEY.				<i>Centreville</i> .....		2	00
<i>Burlington</i> —St. Mary's Hall, 5c. coll.	22	00					
<i>Elizabeth</i> —St. John's, for support of S.				KENTUCKY.			
A. C. Africa.....	20	00		<i>Elizabethtown</i> .....	3	75	
<i>Moorstown</i> —Trinity S. S., for Africa...	5	00		<i>Louisville</i> —St. Paul's.....	54	70	
<i>New Brunswick</i> —St. John's, a friend				<i>Pewee Valley</i> —Mrs. A. M. C. for ed. of			
for China.....	10	00		Cath'ic Clarkson, Africa	25	00	83 45
<i>Newark</i> —St. Philip's.....	3 50	60	50				
				OHIO.			
PENNSYLVANIA.				<i>Gambier</i> —Harcourt Par., for Rev. Mr.			
<i>Chestnut Hill</i> —St. Paul's, for Africa....	51	00		Auer, per A. C. M. S.....	40	83	
<i>Germantown</i> —Calvary.....	5	00		<i>Oberlin</i> —Christ.....	3	00	
<i>Gwynedd</i> —W. E. Davis, Miss'y box.....	1	62		<i>Portsmouth</i> —All Saints, five cent. coll.	30	00	
<i>Lancaster</i> —St. James, five cent coll....	14	50		<i>Venice</i> —Redeemer, for Cretan relief...	14	00	
<i>Philadelphia</i> —St. Matthew's, do.....	25	00					
John D. Taylor, Treas...	6 51	103	63	MICHIGAN.			
				<i>Ann Arbor</i> —A little girl's Miss'y box...		9	64
DELAWARE.							
<i>Newcastle</i> —Emmanuel.....	32	10		WISCONSIN.			
<i>Wilmington</i> —St. Andrew's, for Orphan				<i>Nashotah</i> —St. Sylvanus, for Africa.....		8	00
Asylum, Cape Palmas,	75	00	107 10				
Africa, per A. C. M. S.				CALIFORNIA.			
MARYLAND.				<i>San Jose</i> —Trinity.....	18	00	
<i>Beltsville</i> —St. John's.....	9	00	9 00	<i>San Mateo</i> —St. Matthew's, including			
				\$14 from Young Ladies'			
				Bible Class, for Africa....	47	25	65 25
VIRGINIA.							
<i>Charlestown</i> —Zion.....	22	00					
<i>Essex</i> —St. Paul's .....	27	32		Amount previously acknowledged.....		2,717	02
						55,113	16
				Total from October 1, 1867,.....		\$57,880	18

## RATES OF POSTAGE TO OUR MISSION FIELDS.

## AFRICA.

## VIA ENGLAND.

(From thence, 10th and 24th of each month.)

	\$	cts.
Letters, each half ounce or fraction		22
thereof, - - - - -		4
Newspapers, each, - - - - -		12
Book Packets, under four ounces, - - -		

## VIA SAILING VESSEL.

Letters each in ten cent stamped envelope, as required by postal laws, enclosed to Sec'y and Gen'l Agent, 19 Bible House.

Newspapers and Books free through Mission Rooms.

## CHINA.

## VIA SOUTHAMPTON.

(From thence, 4th and 20th of each month.)

	\$	cts.
Letters, each half ounce or fraction		34
thereof, - - - - -		6
Papers, each, - - - - -		14
Book Packets, each four ounces, - - -		

## VIA CALIFORNIA.

(About once a month.)

	\$	cts.
Letters, each half ounce or fraction		10
thereof, - - - - -		2
Papers, each, - - - - -		4
Book Packets, each four ounces, - - -		

## VIA MARSEILLES.

(From thence, 10th and 20th of each month.)

	cts.
Letters, each quarter ounce or fraction thereof, - - -	30

## GREECE.

Letters via North German Union direct, - - - - -	19
Letters via North German Union (closed via England), - - - - -	24
Small newspapers, under two ounces, 10 cents each by direct mail, and via England 11 cents each.	

## HAITI.

Letters each in ten cent stamped envelope, enclosed to Sec'y and Gen'l Agent, 19 Bible House.  
 Newspapers and Books to Mission Rooms forwarded free.

# FREEDMAN'S COMMISSION

OF THE

## PROTESTANT EPISCOPAL CHURCH.

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SEPTEMBER, 1868.

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### COMMUNICATIONS.

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#### *LETTER FROM D. W. CHASE.*

INDEPENDENCE, TEXAS, *July 15th, 1868.*

DEAR SIR:—I write to make formal application for a teacher for a colored school. A minister would be preferred, or at least one who could act as Lay-reader. If neither of these can be obtained, a lady will be acceptable. I will coöperate cordially with any suitable person who will engage in teaching the colored people.

For some time I have been engaged in teaching a colored Sunday-school. There are eighty-five pupils and five (rather incompetent) teachers. I have also started a day-school with good promise of success, if means can be found to carry it on. No competent teacher can be found in this vicinity. I am teaching a young man who will be able to give instruction in a year, perhaps. Very little can be raised to pay a teacher or to build a school-house. We hope, however, something may be done when the present crop is gathered.

There is a promising field here for missionary work, both in Sunday and day school. The congregations on Sunday average about two hundred, and there is much interest manifested. I open our day-school with Church services, and the children are beginning to sing and respond. I am all alone in my work; I have not as yet been able to get any other white person to assist, and, so far as I know, there is not another regular parish-school for Freedmen in Texas.

My heart is in the work, and I shall struggle as long as I can to keep up the school without assistance; but I fear I cannot sustain it long without means and other facilities. Can the Freedman's Commission give any assistance? Please answer at your earliest convenience, and oblige

Yours, in Christ,

D. W. CHASE.



OXFORD, GA., July 18th, 1868.

REV. AND DEAR BROTHER:—I have read the Editorials and communications in the Freedman's Department of *THE SPIRIT OF MISSIONS* with tearful sadness and regret. Whilst it is the duty of the Church of the living God to "teach all nations" the blessed Gospel, the Freedmen of the South have peculiar claims upon the Christian world. As if God would have us fully realize the inspired declaration—"The poor ye have always with you"—for more than two centuries, human rapacity and cruelty have been bringing the heathen to our own doors; and now, four millions of poor benighted beings, without a fixed habitation or sanitary civilization, aimless, wandering mutely, but no less piteously, appeal to the Christian world. Under the sanction, protection and, sad to say, encouragement of *Christian* (?) nations, this involuntary immigration from Africa to this country went on for a long time against the protest of the Southern Colonies. As the great civilized and commercial nations of the world are responsible for the accumulation of this mass of ignorance and superstition in the South—as they have shared the benefit of the slave-traffic and slave-labor, they should now promptly and liberally aid in their mental illumination and Christian civilization.

As a question of political economy, purely of finance and commerce, the Christian world is deeply interested in elevating the negro. As a freedman, he cannot live among us in total ignorance; as a slave, he was the better for instruction.

I presume this important question will enter largely into the pious deliberations of the approaching General Convention, and that in the meantime the good work already begun will not be suffered to languish for want of support.

But I must pause, lest I weary you. My heart and head are full of this subject, and my hands would be, had I the means. By the permission of the proper authority, I expect to visit my relations and friends at the North in August or September, and hope to meet with you and the other editors of *THE SPIRIT OF MISSIONS*, and interchange views on this and kindred topics. Having had much to do with negroes, as a minister, and knowing well the condition of things at the South, it is possible I may be able to impart some facts and views that will interest the Northern public.

Hoping and praying that God will greatly bless you and the good cause you so earnestly and ably represent, I am, Rev. and dear Sir, in haste,

Yours, fraternally,

J. KNOWLES.

BURLINGTON, July 14th, 1868.

DEAR SIR:—I am glad you feel an interest in my school. I will be thankful for any books you think it will be well for them to read or be taught from.

They are very anxious to learn, and I think I could teach a larger school if I had books alike.

If you would send me some Bibles or Testaments, I should be glad ; I have only two. I make as many as can look over, read and commit to memory from them.

I find, to keep up an interest with them, and induce them to come regularly, I must show a deep interest myself, and never disappoint them. The weather has never prevented us from meeting, and I have often been rather surprised to see them come some miles in a deep snow ; and sometimes they come to my door, and ask to be taught twice on Sunday. For the first year I thought it was only a novelty that would wear off, but my school has increased, and I have never failed to meet them with pleasure, even twice a day, if they requested it, for I am glad to be permitted to do any work for my Saviour.



DEAR SIR :—I have recently read the remarks you made at the Delegate Meeting at Hartford, in regard to the Freedman's Commission. What is the Church thinking of? It would seem everything but her duty. First, she cuts down her faithful Western missionaries twenty thousand dollars in their salaries, and then she distresses a score or two of poor, faithful women at the South, for the sake of a few paltry thousands—a smaller sum than many individuals gladly pay to obtain public office. There is wealth enough and to spare in the Church for all good objects. How is it to be reached? People must be educated to give. Who shall be their teachers? The Clergy, of course. But there lies the difficulty. The Clergy are too apathetic as a body ; noble exceptions there are. Did you ever know a Clergyman, with true missionary zeal in his head, that did not every year remember our missionary organizations, and take up collections for them in his church? But it seems particularly hard to interest the Clergy in your department of Missions. I know it, because I have made some effort in that direction. But many of our Clergy have such a reverence for the institution of slavery, that they seem almost to deem it sacrilegious to do anything for the elevation of the negro. Even a learned Doctor told a friend of mine that they were but little above brutes, and had not the affections or capacities that white people have. Far be it from me to wish the Church to identify itself with ultra-abolitionism ; but she ought to accept the fact of emancipation as it has come in the ordering of Providence, and to feel it her duty to Christianize the negroes at the South, for whom Christ died as well as for us ; whose souls are just as precious in His sight as the souls of those who occupy the thrones and principalities of this world. I see great interest in this subject among the denominations around us. A son of one of our richest families, whose father was for many years a member of the Senate, has been for several years giving his services as a teacher in Georgia. Though some of the leading men there were his father's former associates, no white person notices him. Still he keeps on, working hard at his post. A few months since he came home and collected some thousands, to build a chapel and school-house. He has had the satisfaction of seeing it built,

and his minister (Congregational) went down to be present at the opening. I feel mortified at the contrast between ourselves and others. I hope that at our next General Convention this matter may be talked over very plainly, and that some one will have the independence to ask whether, when the Church organized a Freedman's Commission, it meant anything, or was a mere farce. I wish, too, that the Convention would pass a law, making it obligatory on every parish minister to take up a collection for each of the three departments of Missions, at least once a year, exclusive of all special objects which may be contributed to at other times. In that case, perhaps, we should not have any more sermons against missions, such as I had the misfortune to hear recently.

Next October, the American Board of Missions meets in this city. People will come here, not by hundreds, but by thousands. Christian people of every name will be almost turned out of their own houses to accommodate the great multitude. The best men in the State and county will enter into it with zeal, and pledge as many thousands as it needs for its increasing labors. How will it be with our Board, which meets at the same time in New York? Will it cut down our appropriations another \$20,000? A sad contrast.

In running over the reports of the great political gathering in your city last week, I was struck with the animosity toward the colored race that seemed to animate each and all the delegates. Is it not a pity that some Churchmen, with wealth at their disposal and the influence their position gives, should take the stand they do? But, thank God, He can make "things that we despised to bring to naught things that are." Let us pray that His grace may arouse each one of us to renewed zeal in doing His work, and if we have never done it, may help us to begin *now*, before "the night cometh when no man *can* work."

A FRIEND.

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## EDITORIAL.

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### WANT OF MEANS.

EVERY department of Missionary work in the Church is languishing at this time for want of means. It is a fact most lamentable to consider, that in the abounding wealth which everywhere prevails, the Church should so sorely lack the means to carry forward aggressive work for her Master.

Every one who stops to consider the matter, readily discovers that this want arises not from the lack of wealth in the country. If men wish to build railroads upon the most gigantic scale, the money is forthcoming. For the purposes of commerce or manufacturing, there is no lack. If men desire magnificent mansions, or costly furniture, or elegant equipages, they seem to find no difficulty in raising the means with which to gratify their very extravagant



desires. If dress, or fashion, or pleasure make demands, they are promptly met by an expenditure of *millions*; while the urgent necessities of the Church of God are passed by with the smallest gifts, most grudgingly and parsimoniously bestowed. Nor are men and women, professedly Christian, altogether unoffending in these matters. How very few communicants in the Church study God's law, in order to understand their duty in the matter of giving, and bestow conscientiously a certain amount of their income to be devoted to the work of evangelizing the world! When one beholds the fashionable extravagance everywhere so abounding, and knows that many of those leading these extremes are communicants in the Christian Church, he cannot but feel alarmed at the great army of those whom Satan seems to be "leading captive at his will."

The *New York Express* states that there are "five thousand women in the cities of New York and Brooklyn alone who expend, each of them, five thousand dollars a year in dress!"

Another periodical, devoted mainly to giving the fashions and newest modes of dress, even giving styles for dresses for children's dolls, states that it is now quite common for the outfit for a doll to cost "one hundred dollars!"

The marvelous manner in which ingenuity is taxed to devise means whereby men may squander money in gratifying themselves in every indulgence is wonderful; and when money is wanted for mere selfish gratification, there seems no end to its flow. But when we ask it that we may advance the cause of our Divine Master, the open hand is closed, and poverty is plead as an excuse for withholding from God that which of right belongs to Him—"that which is His own."

How few earnest Christians bring their willing offerings, and laying them upon God's altar, cry with him of old: "Of thine own, Oh God, do I give Thee!"

When we consider the wonderful signs of the times in which we live—how He who commanded that His Gospel should be preached to every creature has opened the way that the Gospel may now be fully proclaimed among all nations, and new opportunities everywhere abound to proclaim it—how in these latter days He has opened His treasures, giving such wonderful supplies of silver and gold—when we consider all this, and then see how slow men are to give of their abounding wealth to fulfill the command of Christ, we may well fancy the Almighty as saying to this generation, as of old to his chosen people: "Will a man rob God? Yet ye have robbed Me. But ye say, wherein

have we robbed Thee? In tithes and offerings. Ye have robbed Me, even this whole nation."

While there seems to be such great forgetfulness on the part of many as to the offerings which they should bring and lay upon God's altar, we are glad to find now and then one moved to better deeds. The following, just received, shows a spirit which, if generally diffused in the Church, we should find no want of means in carrying forward every branch of our Missionary work:—

"July 24th, 1868.

"I have been reading in THE SPIRIT OF MISSIONS for the present month that the teachers to the Freedmen were notified to close their schools for want of money to pay them. Enclosed you will please find ten dollars toward their relief. Hoping that others may put in their drops until the bucket is filled,

"Respectfully yours."

How many, with their annual incomes of tens or hundreds of thousands of dollars, who have not been moved to do as much as this noble Christian woman, who signs herself "a seamstress!"

The great majority of Christian men and women in these days seem to forget that they are stewards, and *only* stewards, of the good things which God gives them. They forget who said, "The silver and gold are mine," and that He loans it as one of the talents to be improved for Him, and for the use of which He will yet call them to an account. Too many of the present generation of Christians forget that when they have wealth, God requires that alms must go up with prayers, to prove an acceptable memorial before Him.

Every one declares, without fear of contradiction, that there is wealth enough in the Church. Yet every department of the Missionary work languishes for want of means. This would not be so if Christians realized their responsibility as stewards of the manifold gifts of God.

This world exists simply that the work of Christ may be done through His Church, by His divinely-appointed instrumentalities. It becomes, therefore, a matter of the greatest importance to the individual members of His Church as to what is their business, and how far they are individually responsible for the accomplishment of that work for which the Church was intended, and for the accomplishment of which the world itself continues to exist. Could men now have but a very dim perception of that which will yet become to them a fearfully present reality, then they would no longer need to be urged to contribute freely of their wealth; but by giving of their money to Christ they would be earnest "to make to themselves friends of the mammon of unrighteousness, that when these failed they might be received into everlasting habitations."

*SYMPATHY AND RESPONSIBILITY.*

The opinions of the majority of men are formed from what they observe at the particular standpoint they occupy at the time, and are rarely sufficiently modified by the consideration of all the facts of the case. Hence, the great diversity of sentiment upon all the leading questions of the day. The want of charity, or we should rather say of tolerance, toward those who do not think as we do, is largely attributable to this. Men have an imperfect view, correct so far as it goes, but they see only a part, and deny the existence of all the rest; while they too often regard with great personal rancor those who would bring forward any modifying fact calculated to soften their opinions, or diminish the strength of aught they have stated. Feeling their own assertions to be true, and knowing that they are sincere in their expressions, they find it difficult to brook anything like contradiction. Experience however, shows us all that every object may be regarded from more than one point of observation. This partial view—this view of only certain features, leading features though they may be—is at the foundation of the greater part of the difficulties among men. At the foundation of those life-long dissensions which lead ultimately to strife and bloodshed. It applies to all questions, through all time, and in all lands. And on what question has there been more of this partial or imperfect observation than on any one of the multitudinous questions connected with the former slave? How multiplied the argument for and against, urged always with insufficiency of kind feeling, and containing now a little less, and then a little or a great deal more than the truth. Each holding the truth in certain measure or degree, was satisfied with the light he had, without regard to the whole, or truth in the aggregate. And as from opposite standpoints men will never agree as to what they see before them, we have statements from minds of equal intelligence very contradictory.

Experience, travel, its consequent change of aspect, a willingness to contemplate from all positions, with the exercise of that charity which suffereth long and is kind, can alone prevent us (in all vexed questions) from arriving at false conclusions. Hence it is that in other lands our people are often charged with gross inconsistency when conversing on the former and present condition of the Freedman. "You loose your temper," say they. "Your strong American common sense, which makes you, par excellence, the practical man of the present century—your tact and capacity, meeting and judiciously disposing of difficult and delicate questions, are all at fault when he is mentioned. Observations of a similar character were made to us while traveling, not many years



since, and often have occurred to the mind while listening to conversations by others on this and kindred topics. Thus men wide apart as the poles on these and other subjects, by a transfer of residence for a few months, return to their former vicinage, as changed in thought and feeling, the wonder of their hitherto associates, who are not slow in imputing motives, and yet who in their turn have the same experience. And it is right that it should be so, or we never could bridge over those vast chasms which every great upheaval leaves in the condition of society. Take our own department of Church work, for instance. How various the opinions of its merits! How firmly established are preconceived opinions! How slow men are to believe on testimony, even from those they know to be their friends! But—and with a grateful heart we say it—prejudice is yielding, and progress in the right direction is being made. We too, in our own day, may have had our doubts; we could hardly realize that what was proposed could ever be performed in our time. But testimony from sources so varied and so reliable could not be rejected long. We sympathized then, but wanted faith; but now we rejoice with joy unspeakable that the Church commenced this work as and when she did. We would not say there have been no mistakes, no errors of judgment, no too great reliance on mere human instrumentalities. But her success, under God, the times considered, has surpassed the expectation of the most sanguine. The Church and the country should always feel grateful to those who, forsaking home and pleasant associations, could thus go forth and banish themselves to all intents and purposes, giving their best energies to a cause which, to say the least, was thankless; but to speak the truth concerning it was beset with difficulties, and apart from convictions of duty, had small or no attraction.

As we respect those men of a past generation, who left the pleasures and advantages of established society to pass, for the sake of others, the residue of life in some untried and unsubdued portion of the continent, to endure hardships never sufficiently known or told to others; so we appreciate the self-denial of those who, at the call of the Church, went forth to mould and soften by the power of Christian education those who otherwise must have fallen victims to some one of the numerous forms of superstition, till finally lost entirely. Small has been their reward, in a worldly point of view. This we regret. Did the Church at large fully know their merits, they would experience greater sympathy. The selections of the Committee have not been of those who could succeed in no other sphere of useful life—who by habit or education were competent to no higher calling (speaking after the manner of men); but from

those who had found out the fact, so slowly learned by the Christian world at large, that between three and four millions of souls desired to be enlightened by Christian culture, then wholly taken away by circumstances over which they had no control.

What a convulsion of feeling would there be by comparison, among all the churches of the land, if some one of our enterprising navigators should come back to this city, and tell us that he had discovered a nation only half as numerous, who practically knew nothing of the Gospel! But they are savages, says one. They are thieves and robbers, says another. They are truthless, they are man-slayers of the lowest type, says a third. By so much the more would we move every energy in their behalf. On the same principle we might abandon the mission work of this great city, and of every city in the land; for there are hundreds, not to say thousands, who are all this and more besides. But we are wearied, says another. Weary in *well-doing*? Weary when we have done so little? We do not speak of those who have done so well for this holy work; but of the multitudes who profess and call themselves Christians, who have yet done nothing at all, or next to nothing—who will not on any testimony believe, and hardly listen. Could we persuade them to occupy our standpoint, if only for a brief period, it would not long be so. They would commend this work as far as their influence extended, and give it its proper place among their charities.

By what possible construction can we wrong or injure any man, by teaching the former slave to love his neighbor as himself?—to be diligent in business, fervent in spirit, serving the Lord?—to do his duty in that state of life in which it has pleased God to call him? Not one of those, of all who have yet gone forth in the Church's name, have been charged with any other commission than this—to educate with reference to future usefulness here and happiness hereafter. In time they shall have their reward, if they faint not. But a terrible responsibility is resting on us all.



Below, we have a letter from an old Scotch teacher, now residing and laboring most usefully in Kentucky. It is a case of real progress under difficulties. His efforts are entitled to our consideration and sympathy:—

RT. REV. AND DEAR SIR:—Many, many a time I have thought of sending you a letter on things in general; for I have not yet forgotten the very kind one where-with you honored me before I came, when I was putting forth inquiries as to the best field for teaching Freedmen. That letter was so satisfactory to

my mind, that upon the strength of it I came here. I have a great deal of work before me at all times. When I commenced operations here I said to myself, "Now I will make a good beginning and try and keep it up, and I shall never be at a loss for work." And I am glad that I took my resolution at once, for acting as a private teacher, calling round and giving *lessons* in the houses, I always know of about one hundred ahead who are waiting to be taught, and I am glad to teach them so that they can read their Bibles, their Hymn-books, and their newspapers, and write their letters. I am most happy to inform you, Rt. Rev. Sir, that my work is not thankless or ungrateful work, for in the kindness of their hearts they show they are not insensible to the fact that I delight to teach them. Let not the good Bishop suppose that I am either flattered by them, or am just now flattering myself. By no means! I am past the age of flattery, and have weathered too many heavy storms to be gulled by sunshine. It is simply satisfactory to my mind that they are most willing to be taught, and make great progress in learning. I spend the day in passing from house to house. In some houses I have classes, and in some I have not. My prices run from one to four dollars a month per scholar, according to the number of scholars in a house, or the length of the lesson, etc. I teach no children, but only men and women. People often ask me, "Why don't you keep a public school, and have them all together,?" etc. To such questions I generally reply that I have already refused one hundred public situations, and that I prefer absolute independence as far as it is compatible with human things.

My wife and little boy are well. James is now six years old, and can read everything, write, read writing, etc. He has learned a good deal of French and some German; but as he is very young, I don't want him to learn too fast yet. My wife, Anna, teaches him at home. Twelve months ago, somebody said to him, "Why, Jimmy, you will soon be old and big enough to go to school." To this he replied, "I do not need to go to school; I am a teacher myself!"

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Also a letter from one of the largest cities of the South, in which a great work could be commenced, had we the means at our disposal. It is one of several:—

"We are exceedingly anxious to start a Church-school for colored people. Is there no possibility of your board voting us a salary for a teacher and furnishing us books? We have the very man for the position—a colored man, a candidate for orders; and no more pressing demand or more promising field in the land than this. If we stand any chance, and you desire it, I will write you more in detail. Please give a favorable reply, if possible."

Equally urgent are applications to be permitted to engage in the work as teachers. But the opportunities must escape, simply because we have not the



ability to extend our efforts. We are not disposed unnecessarily to look on the gloomy side of subjects, and shall continue to hope that God will put it into the hearts of our people in sufficient numbers to warrant us not only to hold all the ground we have, but to accept other fields, and avail ourselves of proffered services.

We have before us appeals in behalf of the large colored population of Texas. What a field, what a country, more than white for the harvest! Will no one enter in?



WE are rejoiced to learn of the improved prospect of the growing crops at the South, since the abundant rains of the past two weeks. The rumors that reached us in July of the prolonged drought led us to fear that there would be another season of great scarcity and suffering among all classes. We are now beginning to feel that, with returning prosperity to these afflicted regions, more of the right feeling between the races will return, for which we earnestly pray, and for which we shall assiduously labor. Nothing will give our work a greater impetus than this. The idea founded on the belief (caused by an utter misapprehension of all the facts in the case) that we are doing our work in opposition to the declared sentiments of a large number of our Southern friends, has done us great harm and given us great solicitude. We have done all in our power to endeavor to convince men, that what we do in the Church in this respect, we do as parts of a whole, and for the good of all, with an eye single to a glory not our own. We would we could do ten times what we are now able—that we could increase by any reasonable sacrifice of our own, by a hundredfold, the temporal and spiritual prosperity of those among, and for whom, we labor. The Church, in her wisdom, organized the Commission for no mere party or selfish end, but as an organic part of the Missionary work, for which, as compared with others, she was specially prepared. As the rites and ceremonies of the Church are for all, and not for a mere part or section; so also are the institutions of the Church. They are common to all, and supposed, if rightly used and properly regarded, to advance the interests of all. And if obstacles arise, as arise they sometimes will, under the most judicious human arrangement, or that which is thought to be so, they shall assuredly be removed, if within the limits of our feeble influence; for are we not all members one of another?

## CORRESPONDENCE.

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### KENTUCKY.

LEXINGTON.—A. M. KENDALL.

In my last report I informed you that I was expecting to make a change in my school. It has been decided that I am to continue teaching in the same place. I need not move my school. I have fifty-two pupils. The average attendance during the last month has been thirty-nine. Many of the children are very poorly clothed. One little boy, eight years old, to whom I taught the alphabet last April, is now reading well in the Second Reader; can recite much of the addition and multiplication tables, spells well, is learning to write on his slate; can say the Lord's Prayer, Creed and Ten Commandments, and can answer many of the questions in the Calvary Catechism. He is very proud of the progress which he is making. Many of my scholars are *old* enough to study geography, but not far enough advanced; so I often give the whole school a lesson orally, which they quickly learn and well remember. I teach them to be orderly, and have made it a rule that scholars shall go quietly and directly home from school. When I dismissed to-day, I told them what day next Sabbath will be, and told them that they must answer promptly when Mr. Shipman asks them. I noticed that they did not disperse at once after school, but stood outside talking in an undertone. I listened, and found that, as they said, they were helping each other to remember what I had told them. They like our Church very much. It is obviously a very great mistake to suppose that our Liturgy is not adapted to the colored race. Our hall is crowded every Sunday, and consequently very uncomfortable. We need a church very much. I have only one scholar in the alphabet at present. Three use the Third Reader; ten use the Second. A set of Boston Primary School Tablets and a numeral frame were given to me last summer, which I find very useful in my school.

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### NORTH CAROLINA.

RALEIGH.—MISS. S. G. SWETLAND.

During the past month our school has been well attended—of a hundred and fifty-one scholars, the average being one hundred and twelve. We have also had reason, on the whole, to be satisfied as to their improvement. Quite a good number have been advanced. I have formed a class in United States history, and also have two attempting grammar. With regard to the latter study, it is slow work, and I begin to doubt the wisdom of having undertaken it. However, one must learn by experience. My views have ever been, as I thought, moderate—thorough attention to reading and writing seeming to me most important for the present time, and I now fully realize the necessity of not attempting to sail under a crowd of canvas. There are few features of special

interest in a primary school. In laying the foundation of any structure there is little to attract the eye of the beholder; so in the constant drilling which is our daily labor, it is seldom anything occurs calculated to arrest the attention of those whose gaze takes in a wider scope, and who are accustomed to a more extended field of operations. Still our work is of great importance, humble though it be. Our Friday's exercises are interesting, when all beyond the First Reader use their Testaments and Prayer-Books. We wish them to acquire facility in studying the Book of Books, to grow into a knowledge of its blessed contents, and not to mar its teachings by imperfect and hasty reading or irreverent inattention. Aside from this, our usual daily routine can have but slight variation, and I do not know how to whip up enthusiasm upon the subject; yet I trust our Master will direct our efforts to what will prove of most advantage under existing circumstances.

From observation and hearsay, I gather that the Freedmen have never been so poor as at the present time. The great cry is for work; but even when that is obtained, they often fail to receive pay. White and colored, all are poor. I cannot see what is to become of the people if matters here do not improve. Should the crops fall short this season, starvation must follow. I feel deeply for all. Why must this fearful contention still continue, when a common struggling should unite all in fraternal kindness?

Our beloved Church holds forth the wand of peace, and truly its noble mission on earth is that of love! So far as my knowledge extends, our Clergy are the only ones who offer a welcome to teachers, and our people never oppose, even if they do not coöperate with us. At this point, Dr. Mason and his excellent daughter have been indefatigable in their efforts to sustain and forward our work. The annoyances incident to our position seem trivial in comparison with the cause we have for gratitude. Although not my business, I must say a few words respecting the Normal-school. It now numbers twenty-one pupils, most of them from abroad; besides there is one theological student, I believe from Georgia. Is not this encouraging?

I would like the books I asked for some time since—that is, if you can afford them. I can do without, but the children do not progress so well, and many are altogether too poor to purchase books. But can you not send some Prayer-Books? I have only two on hand, which I keep for company to use.

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#### WILMINGTON.—MISS E. J. KENNEDY.

We are to have a new chapel and school-house of our own soon, for Bishop Atkinson is hoping to have the building completed before the summer vacation. We have still the same number of pupils as usual (about one hundred and thirty every day), but we could easily have three times as many, were we able to accommodate them, and we are obliged to refuse admittance to a great many every week.



I enclose a note written by a girl to whom I taught the alphabet five months ago. I think you will say with me that she at least has been improving the time. She is fourteen years old, and a very diligent, good girl.

In regard to the discipline of the school, we have but very little trouble any more, and the children seem to try so much to please us that it is a real pleasure to teach them now.

The Sunday-school is not so fully attended as the day-school, but all who do come seem very much interested in the services. We let them sing a great deal; even the very smallest of the children try to learn the hymns, and one and all seem perfectly delighted when Miss Hesketh promises to play for them, if they are good. The people seem to be very fond of us too, and I am sure that many of them are trying to improve in every possible way. When the school was first reopened last fall, there was one very old woman who came into my class, with her little grand-daughter, six or seven years old, each learning the alphabet from the same book. She soon learned nearly all the letters, but was then obliged to leave school. The child has been coming ever since and can read pretty well now, and the other day she told me that "Gramma" knew more about reading now than she did, for when she got her lessons in school she took them home and learned them to "Gramma;" and she added *naively*, "she study more'n I does." I am becoming more and more earnest in this work the longer I remain in it, and sincerely hope and trust that the good seed we are trying to sow may not be entirely lost.

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J. V. WELSH.—MANCHESTER.

Owing to the extreme illness and death of my wife, I have not had any night-school since the first of this month; but I trust, through the assistance of God, to reopen my night-school this coming week. Since my last report I have had an increase of three little ones, making in all ninety-seven pupils enrolled. I have a few adults who attend school in the day. The progress of the little ones is great indeed in reading, spelling, geography and arithmetic. Religious instruction is given daily. The Creed, the Lord's Prayer and the Ten Commandments, are recited generally by the whole of the pupils, and I think that more than two-thirds can repeat them; also two or three hymns are sung by the little lambs daily. None know, but those who feel the comforts of the Holy Spirit, the great comfort and satisfaction enjoyed on these delightful occasions.

My Sunday-school is well attended, particularly by the children. On every Lord's day I have preaching directly after school. I think the behaviour of the children is remarkable; this is the beginning of the great harvest which we hope to reap.

A few days ago I had the pleasure of the company of visitors at my school, who were much pleased and astonished to see and hear the progress of the little ones. On every day, I open my school with a Collect and the Lord's Prayer; I also close with singing hymns, reciting the Creed and Prayer. On Wednesday I was much affected to see almost every child of my school, as well as my congregation, at the funeral of my wife. The affection of the people appears great towards me; I trust in God that I may be a blessing to them.

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### **SOUTH CAROLINA.**

CHARLESTON.—MISS. E. SIMONS.

During the month I have been gratified by observing a much fuller attendance of pupils in my class-room; eleven have been added to my number, some of them are very bright boys, and all seem anxious to improve. I feel my interest in this work increase the longer I am engaged in it, and sincerely believe this feeling is general among the teachers. I find that boys from six to fourteen years of age are the most easily taught; after that period it is very difficult to fix their attention, unless they have been attending school for some time previous. I would respectfully suggest that no pupil (of either sex), over sixteen years of age, be admitted; the children are more easily controlled, and their minds more open to religious impressions. It is much to be regretted that the number whose parents belong to the Episcopal Church is so very small; but as they do not object to having their children instructed in the doctrines of our Church, I think it probable that in a few years many members will be added to Calvary and St. Luke's congregations, and perhaps another church may be built by the Freedmen themselves.

Some of our teachers have been endeavoring to interest their pupils in the missionary cause, and not entirely without success. My boys have promised to contribute each one cent per week for the African mission, and our kind catechist, Rev. Mr. Gadsden, has promised to give them some account of this mission next Friday. I hope, the next month, to be able to report a larger contribution; of course, it will be a mere trifle, yet the mite willingly contributed by these poor negroes, and sanctified by prayer, may, with God's blessing, be the means of furthering Christ's kingdom upon earth. That this may be the case, and our school continue to prosper, is my daily and earnest prayer.



# ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from July 1st to August 1st, 1868 :

NEW HAMPSHIRE.			PENNSYLVANIA.		
Concord—G. W. N.....	\$1 00	\$1 00	Summit Hill—St. Philip's.....	\$4 00	
MASSACHUSETTS.			Oxford Church, through Dr. Twigg.....	20 00	
Marblehead—A friend of the Comm'n..	10 00		Washington—A friend of Missions.....	15 00	39 00
Cambridgeport—St. Peter's.....	5 00	15 00	DISTRICT OF COLUMBIA.		
RHODE ISLAND.			Washington—Church of the Ascension..	46 08	46 08
Providence—St. Stephen's.....	137 00		NORTH CAROLINA.		
“ A lady of Grace Church, for relief of teachers...	10 00	147 00	Wilmington—St. Paul's (colored) S. S. Easter offerings.....	1 50	1 50
CONNECTICUT.			SOUTH CAROLINA.		
Norwich—Anonymous, for teachers.....	7 00		Winnboro'—Reuben, pupil of Miss Fin- ney.....	50	50
Bethany—Christ Church.....	3 50		INDIANA.		
Waterbury—St. John's.....	150 02		Indianapolis—A member of Christ Ch., special for teachers.....	50 00	50 00
New London—St James'.....	83 68		OHIO.		
Branford—E. F. Rogers.....	10 00		Obertin—Christ Church.....	3 00	3 00
Watertown—Christ Church.....	22 44	274 64	MICHIGAN.		
NEW YORK.			Detroit—A birthday offering from a member of St. John's.....	5 00	5 00
Brooklyn—St. Peter's.....	84 21		WISCONSIN.		
New York—A member of St. Mark's.....	95 00		Red Wing.....	10 00	
Batavia—D. W. Tomlinson.....	40 00		Welles Creek Station.....	5 00	15 00
Red Hook—St. Paul's.....	35 10		IOWA.		
Yonkers—St. Paul's, spec'l for Raleigh	25 00		Decorah.....	20 00	
Delhi—Charles Marvine.....	20 00	299 31	W.....	10 00	30 00
WESTERN NEW YORK.					1,012 64
Waterloo—St. Paul's.....	20 00	20 00	Amount previously acknowledged.....		17,876 74
NEW JERSEY.			Total.....		\$18,889 38
Railway—Infant class of St. Paul's Ch., special for Raleigh.....	30 00				
Salem—St. John's.....	33 36				
New Brunswick—A friend.....	25	63 61			

SUPPLIES.—One bbl. clothing from Nashua, N. H. New York, one package for teachers.

## PENNSYLVANIA BRANCH.

Charles W. Cushman, Treasurer of the Pennsylvania Branch of the Freedman's Commission, acknowledges the receipt of the following sums from June 1st to August 1st:—

Church of the Saviour, W. Phila. (additional)	\$23 75	St. Paul's Church, Phila. (additional).....	\$10 25
“ Atonement, Phila., “	10 00	St. Luke's Church, “ “	6 00
Trinity Church, “ “	32 20	James S. Whitney, “ “	50 00
Miss Mary Coles, “ “	20 00	St. Andrew's Church, “ “	25 00
Cash.....	1 00	St. Thomas' “ Whitemarsh (additional)	4 22
Trinity Church, Swedesboro', N. J., “	20 00	St. Luke's “ Philadelphia, “	
Christ Church, Danville, Pa.....	12 00	Miss Wood's Bible Class.....	10 04
Miss Mary Brown, Norristown, Pa.....	2 00	St. Andrew's Church, Pittsburgh, through Mrs. F. R. Brunot (additional).....	100 00
Auxiliary Society, Church of the Redeemer, Lower Merion, Pa., thro' Mrs. J. C. Booth,		Calvary Church, Germantown, Pa (additional)	54 00
Treasurer (additional).....	88 00	Christ Church, Reading, Pa.....	45 00
St. Thomas' Church, Whitemarsh, Pa. (add'l)	5 03		
			\$519 15